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CALVINIST CONTACT

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focus

Dealing with racial prejudice

CHILLIWACK, B.C. (CCP) — Racial prejudice, farmland conservation, Indian land claims and northern development, as well as over-seas development programs all came under brief scrutiny in an otherwise quiet annual Mennonite Central Committee (MCC) general meeting held here in November. More than 300 delegates attended the one-day working session.

Most reports were adopted with only brief discussion, until the end when two resolutions were presented from the floor and MCC's involvement with Project North was questioned.

The first resolution resulted from an incident recently in the Abbotsford area, when an East Indian woman used a firearm to protect her family and property. The incident caused concern since some voices in the community were playing down the harassment of East Indians by whites in order to have the law come down more severely on the woman.

MCC (B.C.) asked its local constituents seek to speak in a spirit of reconciliation and make some effort to communicate understanding and support as it comes from those of Christian faith to East Indians and the larger society.

A controversial resolution concerning farmland conservation and policy ran into a procedural wrangle and was tabled until next year. It read: "We recognize the Genesis' admonition to be good stewards as it includes land. We are aware also that land is a heritage which we have responsibility to maintain and pass on to future generations. We are alarmed at the possible loosening of restrictions where individuals and groups will use limited agricultural land for other purposes. Be it resolved that we communicate to the provincial government and to our MLA's that a sound land policy be developed and that the Church be sensitive to land use, urging the government not to release potential food producing land for other purposes."

From there, discussion turned to Project North, an inter-church organization formed to amplify native concerns about northern development and oil pipelines. Dan Zehr, national Peace and Social Concerns director told delegates that MCC had joined the groups after native Indians had expressed the need for a land settlement before any northern development was allowed.

However, one delegate commented that MCC had moved "too fast" working from the top down to the grassroots rather than vice versa.

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NEXT WEEK

Liberal party convention coverage



Nes Ammim, Israel; The village center which is diningroom, church building and reception center for visitors.

Nes Ammim continues its active ministry

by Peter Sluys

Rev. Sluys is secretary for Canadian Friends of Nes Ammim, Box 567, Lacombe, Alta. T0C 1S0.

The Middle East is in the center of attention again. The surprise visit of Sadat to Jerusalem and his recognition of the state of Israel has rekindled hopes in the hearts of many Israelites and Egyptians for real peace. This hope is still aflame in spite of the stalemate after the Cairo discussions.

In the middle of this tense situation is Nes Ammim, the Christian moshav in Galilee where people share the agonies and ecstasies of Jew and Arab living in Israel. They continue in the strength of the God of Abraham, Isaac and Jacob to build bridges between Jews and Christians in the name of Messiah Jesus.

Much is happening in Nes Ammim. The building program continues; three new houses for volunteers and a child care center have been finished since December. They are primarily financed by the churches and deaconates from Holland and Germany. Then there is the produce: 55 tons of avocados were picked and sold in the European markets along with millions of roses. Straw flowers and sweet williams have recently become a new product to be marketed.

Meanwhile, Nes Ammim teaches Israeli kibbutzim flora culture while in turn they receive help in the growing of avocados because a professional in the growing of avocados has, as yet, not been found for Nes Ammim.

The latest project of Nes Ammim is agriculture. Last November approximately 150 acres of wheat were sown by Israelites from a neighboring kibbutz and this February potatoes were planted by another Israeli kibbutz. Nes Ammim does not as yet have the equipment and personnel to do this sort of work for themselves. This provides us with a challenge: we are in the position, even from this distance, to share with them in this venture by helping to provide what they need most — a tractor.

Volunteers are staying longer in the moshav than they used to, a fact that is greatly appreciated. Volunteers from Holland, Germany, Switzerland and the U.S.A. are financially supported by their homeboards. We do not have a homeboard in Canada as it involves more members and finances than we

have. Usually Canadian volunteers are not able to stay longer than 1½ years. We hope that this situation may soon change. At present there is a shortage of personnel in Nes Ammim. For example, as there are not enough carpenters, the woodshop cannot do work outside the village and thus reduces the interaction with Arab villages and Israeli kibbutzim. Their purpose is to expand and deepen the contact.

There are more activities than growing fruit and flowers in Nes Ammim. One of the most interesting in the village is the constant flow of visitors — either in groups or as individuals — who come from all over the world. In the period from July, 76 to November, 77 some 4,500 people in 127 groups visited Nes Ammim with 2,600 of that number coming in the last 8 or 9 weeks of that period. It shows the interest people from all over the world have in Nes Ammim. It also provides a tremendous opportunity for the able, witty and strongly committed guides to acquaint visitors more deeply with the Nes Ammim ideals. Many languages are spoken. For example, when we were there, we met a little girl of 5 who, to our amazement spoke Dutch, English and Hebrew quite fluently. The worship services are multilingual. You have the feeling that the whole world comes out to see Nes Ammim, which in Hebrew means 'a sign to the nations' and is taken from Isaiah 11:10 which refers to the Messiah.

Arabic Christian young people from a neighboring town are regular visitors with Nes Ammim young people. On the Sunday we were there we met several Arab Christians who had made friends with Nes Ammim volunteers. Yet the main emphasis remains on contact between Jews and Christians. When Rev. Schoon was given the opportunity to teach in the Jewish high school of Naharya about why Nes Ammim exists and what it does, a Jewish-Christian discussion group emerged. Meetings between the two groups have taken place either in Nes Ammim or Naharya with lively discussions occurring. Another thing, have you ever heard of autistic children? These are children who have difficulty relating to people and the world around them. When Nes Ammim heard a lecture about them one time, they spontaneously decided to give their church collection to this purpose and to organize a bazaar for Israel's autistic

children. They turned the room otherwise used for a dining room, discussion center, lecture hall and even church into an old fashioned market place. Many visitors from neighboring kibbutzim attended and got acquainted with the Christians. The financial outcome of the bazaar: 24 thousand Israeli pounds or approximately \$2,500.

Anyone who visits Israel cannot help but become excited about archeology; often called 'discoveries of history in sand.' Nes Ammim is built on a little hill and just recently an old aqueduct from before 33 B.C., the time of Alexander the Great was uncovered crossing the foot of the hill — about 9 feet under it. It was part of the water system that in Biblical times went from the town of Aphek to the city of Akko, also called Acre, both close to Nes Ammim. So in Nes Ammim they are also digging for the history of Israel not only trying to make it. The volunteers from Nes Ammim have lately been quite active in archeology in a neighborhood where they found artifacts and parts of ruins that date back to before 1400 B.C. which was a fascinating time of Bible history in Israel.

For Nes Ammim to continue as a "banner of the nations" to the Jewish people it will need our concern and assistance. Volunteers are urgently needed, particularly an avocado grower, an electrician, and two truck drivers. In addition to this a carpenter, a cook, a gardener, an agriculturist, an orchard grower and 7 general workers are required.

Sharing Christians are needed. Those who are concerned about a Christian testimony to the Jews in Israel about Christ and His redemptive power; those who are convinced that God tells us in Romans 11 that He does not cast off His people forever. Needed are people who desire to help realize this new relationship of Christians to Israel.

Gifts and donations are welcome for the provision of the necessities of Nes Ammim's programs which are a means of maintaining and developing relationships in word and deed. Membership is open to anyone for \$5. At present we are only incorporated provincially and thus carry a provincial name, but we soon hope to achieve a national status. As for the present, cheques should be made out to the Alberta Christian Committee for Israel. May the Lord continue to bless and bring Christ's Shalom in Israel.

VIEWPOINT

Life goes down the tube

A man walks up to your front door, rings the doorbell and smilingly offers you \$500 to keep your television set turned off for one month. You would laughingly accept the offer and wait for the 30 days to end so that you could collect this bit of easy cash.

Seem far-fetched? Not really. The Detroit, Michigan News made that offer to 100 families in that city recently. They told them simply to keep away from television for a month and they would receive \$500 in cold cash.

A few families managed to survive a few days, some a week, and most of them were pulling out their hair in frustration after a couple of weeks. The result? Only five families managed to collect that \$500.

But the worst of it was that most of the families began fighting, bickering and arguing. They simply couldn't take the "pressure" of being together as a family for a month. They presumably watched three or four hours of television a night. National figures have it as high as six hours a day. But take that away from a teenager or a mother or father and they have to look at other alternatives.

I'm sure that most of them took up reading for awhile. They may have completed a novel or two and read the daily paper from cover to cover simply out of boredom, but then they were at wits end.

"Enough is enough! Give us our T.V. back!"

We are simply amazed that 95 per cent of those families who were offered \$500 couldn't last for the month. The logical question, of course, is: "Could we?"

Teachers point out that many students spend more time in front of the television than they do in the classroom. That's six hours! And when the children go to bed, the parents take control of the knob...not by turning it off but by watching something which

tends to cater to the late night, adult audience.

We are victims of the world and we don't even realize it. It is not surprising that we are concerned about "worldliness". That concern has certainly been expressed in this matter of social dancing at a Christian college (more about that next week). What is really disturbing is that we spend our energy looking at this dancing situation while our very lives are ruled by a force which is much more dangerous — the television.

We need more time for ourselves as families and as husbands and wives. The "Detroit 100" couldn't cope with that family situation. It proves that spouses don't talk to each other any more and that children don't get to know their parents, except during commercials when they all make a mad dash to the kitchen for some potato chips.

We haven't placed a value on television. One family has had the practice to have each family member "pay" a dime for each half hour of television they watch. "Is this program worth a dime? Is a hockey game worth 50 cents?" They often chose to read or play a game instead...or simply do homework. After a month of "paying" for television, the practice was stopped but family members continued to look at the programs from a "value" point of view.

Other families have the habit of giving equal time to family. If they watch an hour of television in an evening, then they will also spend an hour as a family in discussion or reading or whatever.

It would prove interesting if a number of households would dare to unplug their television set for a month, not even watching the evening news or the Waltons. The end result? A healthier family life.

Keith Knight

by Keith Knight

NEWSVIEWS

Produce, produce, produce

With a sluggish economy and low profit margins, Canadian manufacturers are striving for more efficient, productive plants. Manufacturers are competing fiercely to at least maintain their market share.

It is anticipated that wages, already higher than in the U.S., will rise after the Anti-Inflation Board guidelines are lifted in April, which will further cut away at corporate profits.

"Canadian industry is in deep trouble because its wage rates are higher than in the U.S. and if Canadian manufacturers want to stay in business they must improve plant productivity because workers won't take a pay cut," a management consultant recently reported.

The key then is to improve productivity and there are apparently five pieces to the productivity jigsaw: equipment, layout, methods and scheduling, employee motivation, and inventory control and delivery.

The fastest piece to reshape is the inventory control and delivery system which can be remodelled in as little as three months, depending on company size, according to consultants.

The hardest change for companies to accept is the purchase of equipment because it is the most costly renovation. "Many companies keep getting along with outdated equipment and don't appreciate the cost of this through breakdowns and the way these slow down employees and affect work quality," says a management consultant.

The most important jigsaw piece, consultants and manufacturers say, is

employee motivation. "The whole problem of improving productivity, like most problems gets down to people," says the director of manufacturing of General Motors of Canada.

The employee needs motivation, he needs a sense of purpose. The quality of surroundings can contribute to this. They can be improved through well-planned work stations conveniently located near conveyor or assembly belts or other major work centres. Comfortable work benches, lighting, ventilation, and pleasant piped-in music are also important, consultants say.

Equally important is proper training. Most organizations are weak here. Most provide little formal training but instead have newcomers learn by watching older employees and this can take months.

But employees should not only know what they are doing but also why they are doing it. There must be a sense of purpose, of contributing. Several organizations have employees involved in management decisions such as developing new systems or techniques within a plant.

Without a motivated employee, a manufacturer or organization or office will rapidly deteriorate in carrying out its service.

Canadian manufacturers, in their efforts to stay alive, are looking at productivity within their own organizations and that comes down to dollar returns. By making the employee's work more meaningful, there is a better working atmosphere which will result in greater productivity.

Growth in the Lord

by Dr. Jack Fennema

Part I

Covenant theology and the Christian school

The nurture which takes place within the Christian day school is meant to be a part of the covenant relationship between God and His people. Christian schools are in essence "covenantal schools." They are a part of the response which Christian parents promised at the time of their child's baptism.

But a statement such as that creates a dilemma for those of our Christian schools which are seeking to cooperate with the broader evangelical community. For most evangelicals are not very familiar with the terms "covenant" or "covenant child." In fact, this issue can easily become a stumbling-block to increased cooperation, since many evangelicals view the concept of "covenant children" as an apostate doctrine which states that "all baptized children and/or all children of believers are automatically saved without necessarily having expressed a personal faith in Jesus Christ as Saviour." Well, of course, that view of the covenant is an inaccurate one. Still, the view is widely held and must be dealt with.

There are several things to remember as we seek to share "covenantal" concepts with our evangelical brothers and sisters in the Lord:

- Since there is sometimes a misunderstanding of the term and often a lack of understanding, it might at times be best to say the same thing in

other words without actually using the term "covenant." (The same can be said for the term "reformed.")

- The children of all believers are covenant children, whether the parents understand and/or accept the term or not.

- The dedication of young children is practiced within many evangelical churches, and, in fact, is very similar to that which is symbolized and sealed through baptism.

- There is a difference between the way reformed Christians and non-reformed Christians view their children. And it sometimes can make a difference within the Christian school (e.g., an emphasis on the evangelistic role of the Christian school). Learn to recognize and deal with these differences so that problems can be averted.

The remainder of this article and the next article are devoted to an explanation of the covenant and how it eventually does tie in very directly to the nurture which takes place within the Christian school. Perhaps such an explanation, brief though it may be, can be of help as we seek understanding for that which we are trying to do within our Christian schools.

The Bible is centered around the "covenantal" theme. The word "testament" means "covenant." Thus, the Old Testament and the New Testament are in fact the Old Covenant and the New Covenant (See Hebrews

7-10). It is important, however, to realize that the words "old" and "new" do not refer to two different covenants. They both refer to the Covenant of Grace, but the words "old" and "new" point to the two ways in which the covenant has been administered.

The word "covenant" means agreement or compact. All of God's dealings with the human race are in terms of a divine covenant. The conditions of this divine covenant or agreement, however, were determined by God and imposed upon man. God is sovereign.

The two primary covenants are: Covenant of Works (or creation): The promise of God is life for Adam and his posterity. The conditions for man were perfect and personal obedience (Genesis 2:16,17; Hosea 6:7). Adam failed to keep his part of this covenant; Covenant of Grace (or salvation): The promise of God is life and salvation through Jesus Christ for all who believe, and the renewing power of the Holy Spirit. The condition for man was faith in Jesus Christ (Genesis 3:15; Isaiah 42:6; Ezekiel 36: 26-27; Matthew 26:28; John 3:5-8, 16; Acts 16:30-31).

The Covenant of Grace was at one time primarily (but not exclusively) with the Jewish people (Genesis 17). Later, the covenant was expanded to include Gentiles, or non-Jews, as well (Acts 2:39; Acts 10).

LETTERS

Our impact on environment not always beneficial

Dear Sir:

I have just finished reading Calvinist Contact of December 23, 1977. I must confess considerable surprise and a little disappointment with your comment in the News Views column about Mars and icebergs.

We have been sending Vikings and Mariners and Voyagers to Mars and Venus and Saturn in order to collect some information and understanding which we have found it impossible to get in any other way. Please don't let the news media confuse you about the purposes of those investigations. There is much more going on in the Viking missions to Mars than merely the search for life which has been so much publicized. We have learned a great deal which we did not know before about the composition and temperature and pressure of Mars' atmosphere, and the variations that occur daily and over long periods of time in those characteristics. We have learned a great deal about the structure and composition of the Martian surface and Martian rocks and soils. Our search for knowledge has continued and probably will continue into the future in many areas whose immediate values may not be realized in terms of practical results, but which do expand our understanding of the universe that we live in. I think that's worth while. The lands in which you and I now live were once explored by Vikings and Mariners and Voyagers from other lands. Do you plan to return to your homeland and dissociate yourself from those explorations?

Our technology has had an

impact on the world in which we live. There can be no question about that. You and I benefit in many ways in creature comforts and conveniences from these modern technologies. Our highways have covered much land and changed our landscape extensively, and our automobiles have been using up crude oil resources at a prodigious rate, and have been putting into the atmosphere effluents of various types, some of which we know to be harmful. Do you drive a car?

Our hydroelectric generating dams have changed the character of many of our rivers and streams. The temperature regime and the erosion characteristics of the Columbia River and the Colorado River are not at all similar to what they were prior to the construction of those dams. Do you use electricity?

There are many lands in this world that are critically short of fresh water. Why should we think it so uncharacteristic or so improper to do feasibility studies on possible ways of getting fresh water to those arid lands in a way which might be less expensive than anything that we have tried heretofore? Transporting icebergs may cost us less in terms of dollars and also in terms of environmental alteration than our present method of building dams and transporting water by aqueducts, or by desalinating the ocean water for use in those areas.

Ah, consistency! So much to be admired, and so difficult to maintain! I guess all of us have done some compromising in our lifestyle. We know that the impact which we have

on our environment is not entirely beneficial. May I suggest that you look at some other aspects of our behaviour and of the impact which our lives have on our environment before being so highly critical of the space research that we are engaged in, or the search for an improved technology in order to support the activities of the world population. There is some substance to what you say about man's arrogance, but I think there is some good to be gained from those studies. The motivation is certainly not entirely arrogant.

Clarence Menninga
Professor of Geology
Calvin College
Grand Rapids, Mich.

Members only?

Dear Sir:

Your editorial in C.C. (Jan. 27/78) "Come and worship: Members only" was an excellent message to every reformed believer, something that should be preached from the pulpit every Sunday until we wake up and realize that this is our first mission.

Christ's last words before he arose into heaven were: "Therefore go and make disciples in all the nations, etc." It does not say, "go and make reformed disciples."

For 35 years I have been indoctrinated in the reformed faith at church, school and home and still don't know what it means to be reformed and cannot see the fruits of others who claim to be reformed instead of being committed

Christians.

I might be alone in this fate, but I can identify with C.R. young people who by talking to them say that they are puzzled also. If we depend on transfers from other C.R. churches for the growth of church membership, we are doomed to die.

Isn't it high time that our church leaders start realizing that unless there is a steady flow of new blood in the form of new conversions, the church will degenerate into a comfortable club - members only.

A church where Christ is at work reaching into human hearts is a living church. Is the C.R. church a living church or dying?

Peter Aalhuizen
Burnaby, B.C.

Education help in time of need.

Dear Sir:

Last summer we placed an ad in Calvinist Contact appealing for help from the Christian community in establishing an interdenominational Christian School in the Collingwood area of Ontario.

By means of this letter we want to thank the readers of Calvinist Contact for the wonderful response. Your contributions and encouragement have indeed been a source of inspiration for us to continue with this important work.

In November of last year we were confronted with the death of our principal, Mr. David Smith. We will long remember the lasting contribution that Dave made in getting our school established. The Lord had different plans for Dave and for our school.

As it happens in our own life, so also in our small Christian school community, the Lord did not forsake us. The Christian community showed its genuine concern, and we soon had help in filling the gap left by our principal.

We are thankful to the Brampton School Society in offering the help of their principal Mr. Witteveen in assisting our primary grades teacher, Mrs. Judy Wilcox, in maintaining continuity in the educational program. Mr. Andy De Boer, a qualified elementary school teacher with teaching experience in Christian schools, took over as teacher of the senior grades on a temporary basis, and will now stay until the end of the school year.

Now our 35 students in

grades 1-8 are continuing to receive an education in which Christ is central, and we are extremely thankful for that. In retrospect we see God's guiding hand in all of this, and have learned to depend on the Lord a lot more. It has also been a tremendous comfort to know that as Christians we stand together to serve the Lord. This has been evidenced through your individual gifts, through equipment and books offered by other boards, and through concern and help offered by other teachers. When responses pour in from across Ontario and beyond, we see the Spirit of the Lord at work.

John Wiersma
Promotion committee of the
Collingwood & District
Christian School Assoc.

Christian college association is realistic, hard-working

by Mirth Vos

There has been a lot of positive reaction to the creation of a Christian college in Ontario, as was evident at the second annual meeting of the Ontario Christian College Association held at the University of Waterloo.

"Hurry! I have four teenagers and want for them a Christian college in Ontario." "Be Reformed! Be scholarly!" These responses on a questionnaire asking for feedback about the Association's work revealed the mood of the audience listening to the committee report. As the afternoon progressed, participants sensed that board members were spending large amounts of energy to bring to reality the things for which they were asking.

Seventy-five board and committee meetings have been held in the last year. Out of them have come a decision about a grade-13-equivalent first-year program, and an application for incorporation. A constitution has been written which combines the wis-

dom of a spectrum of Christian educators, pastors, administrators, and lawyers. A lengthy paper through which the Association seeks a working relationship with an existing institution has been finalized, and, with prayers, mailed off to its destination.

However, even September, 1979 is a tentative and optimistic opening date for a Christian college, secretary, Dr. Bob VanderVennen made clear. In the affiliation report, the Association's director of college development, Dr. Ted Plantinga described the context within which the year's work has been done: "Higher education has developed in such a way in Ontario that there is no room in the system for an institution that seeks to give instruction in all the disciplines from a consciously Christian point of view. It may be possible for us to work out some sort of compromise that would enable us to get started without surrendering any of the principles and objectives on which the association was

founded. But...we're swimming against the stream. Therefore we ask for your prayers, your advice, your encouragement."

The members of the association spent a good deal of time discussing the proposed constitution, its organizational outline for the college, and its articles of basis and principles. The constitution was accepted as a working document for one year. The members voted approval of the work of the board as a whole and confirmed by ballot the terms of current board members, who had been appointed from the floor last year. Six board members were elected to three-year terms: Mr. Bert Bakker, Dr. William Kamp-huis, Dr. Henk VanAndel, Dr. Mary Stewart Van Leeuwen, Mr. John Vriend, and Dr. Al Wolters.

Rev. Henry DeBolster, the president of the board, announced that Dr. Plantinga will continue to serve the association on a one-day-a-week basis. Such an arrange-

ment is adequate, he noted, because the energetic Dr. Plantinga infuses one day's time with the productivity normally associated with two days! Dr. Plantinga was commended for the diligence and scope of attentiveness which he has brought to his job. The association has employed an assistant for him, Miss Jan Oosterhof, formerly of Abbotsford, British Columbia.

Rev. DeBolster closed the afternoon with a reminder that "Christian higher education is a Christian witness". His remarks put a year of meetings, documents, disappointments, monies, and strategies into the perspective of faith. Christians speak out about what they have experienced as true...and God will accomplish His purposes with that testimony. A Christian college association is a Christian witness in the area of education.

How many members will OCCA number by next year's annual meeting? Double? Triple? Many expressed their eagerness to be part of an

imaginative effort to build a wide base of support for the college among all Christians in Ontario.

They invite readers of Calvinist Contact to join them as they build for the future. Membership fees (\$25) can be sent to: The Association, Box 2340, St. Catharines, Ont. L2M 7M7.

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Church Page

Ottawa church celebrates 25th anniversary

by Peter Runia

The congregation of Calvin Christian Reformed Church, 1475 Merivale Rd., in Ottawa rejoiced recently in celebrating 25 years of organized worship and Christian fellowship. It was in January, 1953 that a group of Dutch immigrants in the Ottawa area met together to be instituted into a congregation in the Christian Reformed denomination. In recognition of one of the great leaders of the Reformation movement, this congregation selected the name Calvin church, and in the succeeding years has been richly blessed with membership growing from an initial 100 to the present 850. Worship services were first held in a historic downtown sanctuary, Knox Presbyterian Church, and various school auditoriums, under the leadership of a Home Missionary, Rev. A. Smit.

In 1957 Calvin church moved into its own sanctuary on Merivale Road in suburban Nepean and welcomed its first full-time minister, Dr. Paul Schrottenboer, who now serves as executive secretary to the Reformed Ecumenical Synod. As in many Christian Reformed churches at that time, services were conducted almost exclusively in the Dutch language, but by the early 1960s the members had sufficiently acclimatized to their new environment to switch

completely to English services. Throughout the 1960s and early 1970s capable spiritual direction was provided by Dr. S. Woudstra (now a professor at Calvin College and Seminary) and Rev. Arthur Schaafsma (now retired). In this period the church moved out into the community as summer outdoor services were conducted in a popular local park (Vincent Massey), daily vacation Bible schools organized for neighbourhood children, and special services held regularly for residents of various senior citizens homes.

Throughout this time overseas missions also received a great deal of support from the congregation, and continues to do so today through sponsorship of the family Termorshuizens in Nigeria and Rev. A. Heileman, associate pastor of the church, as missionary in the Philippines.

In the early 1970s the spiritual renewal program, Evangelism Thrust, manifested in church members a deeper sense of personal commitment and faith as demonstrated by the establishment of numerous Bible studies and increased individual involvement in church activities. With the arrival of the church's fourth pastor, Rev. Jack Quartel, in 1973, the spiritual development of the congregation received increased emphasis and attention. Because of the continued growth in church membership

and growing concern for the many nonchurched persons in the community, the congregation called a second pastor, Rev. Bernie DeJonge, who was installed in September, 1977 to serve as minister of evangelism and Christian education, and share pastoral duties with Rev. Quartel in a team ministry.

To mark this 25th anniversary, a number of special

events were held January 27 to 29. On Friday evening a social and variety night was held in a local high school auditorium. This informal celebration featured a number of stage presentations by church societies and organizations, including contributions from the young people, young adults, cadets and calvinettes, the community for christian learning, and the women's



study club. Special musical contributions were made by the church choir and the Christian school choir, in addition to the Gospel Brothers.

An opportunity was provided to meet new and old friends and for delegates of neighbouring churches to extend their greetings. On Saturday evening an Old Timers fellowship night was held for founding members of the church. Various church members contributed their talents to this evening, including the ladies society and the "youth of yesteryear", while inspirational music was provided by a very musically inclined family of the church, the Hoogeveens, and by the Dutch Choral Society. Rev. Jack Quartel, the M.C. for this evening, interspersed the program with interesting historical anecdotes focussing on first events and occasions in the history of Calvin Church. Two former ministers, Dr. Paul Schrottenboer and Dr. S. Woudstra, reminisced about their experiences while pastors of Calvin church.

On Sunday two special worship services of celebration were held to conclude the anniversary celebrations. The morning service, held in the church sanctuary, was a heart-warming and stirring experience as the church choir led the congregational singing and sung "An Anniversary Hymn", an anthem especially composed by Ottawa composers. Continued on page 5

The French Drummer-3

by John Martens

His father, who could tell such fascinating stories about France and the French Reformers and describe so vividly the beautiful hills and the rustic splendor of the countryside around Besancon where he was born, had died in 1695.

Five years before the 17th century turned into the next they had buried him in St. John's cathedral.

The stone slab marking his last resting place can still be found somewhere in the floor of the immense church. As the marker states, Jean Henri Martens passed away in his 53rd year. The inscription also tells posterity that he served with distinction as an elder.

Shortly after the turn of the century, in 1705 some units of the garrison of 's Hertogenbosch had been transferred to the extreme north of the United Provinces. The Estates-General, the ruling body of the Dutch Republic had decreed that a reorganization of the military forces was due. The attack by the English in 1667 on the island of Terschelling, or Scylge as it was known in Friesland, was still vividly remembered and the coastal defences apparently needed to be beefed up.

In the subsequent changes and moves, our drummer, more virtuoso than ever, had led his troops within the walls of Leeuwarden, the capital of Friesland and seat of the Frisian Oranges.

In Leeuwarden the Reformation had prevailed 120 years ago by now, not however before many victims had succumbed in the days of the inquisition around the middle of the 16th century.

Yes, Leeuwarden had contributed its share to the Hecatombs, offered upon the altar of a decaying and corrupt Catholic Church. In Leeuwarden the Catholic Church had been fighting a hopeless and losing battle, marked by ferociously repressive methods from the side of Rome to suppress the Reformist heretics.

Touching is the little Dutch poem of the "Bagine Sister" (het "Bagyntje") who was drowned in the moat surrounding the town, sewn in a bag. Such glimpses in the past cause a lump in the throat and a sigh to ascend on high. Such agonies of former generations bought our religious freedoms. They must make us appreciative of our heritage of liberty of conscience. To the astonishment of our drummer, the Frisian populace of Leeuwarden had given the troops an enthusiastic reception upon their arrival and their entry in Leeuwarden had become something of an "entree triomphale".

During the long day marches from 's Hertogenbosch to the Frisian capital, there had been much speculation among the troops as to the nature of the people they were about to meet. Some had said that the Frisians were a somber lot, slow to smile, sullen and uncouth of manner.

But somber they were not and gales of laughter had rippled through the crowd lining the sidewalks when our drummer had inadvertently lost one of his drumsticks in his zeal to make a favourable impression.

The stick had landed in the crowd and the drummer had retrieved it from the fair hand of a Frisian damsel which had pressed to the front row to hand the capricious drumstick back to the embarrassed musician. But embarrassed or not, our drummer had not missed a gleam of mischievous mirth in the blue eyes of the Frisian young lady.

Time does not permit us to follow the historical data concerning the integration of the new troops in the Leeuwarden garrison nor how many of these soldiers chose Friesland as their home country, once they had served their military term.

Let it be sufficient to say that our drummer from 's Hertogenbosch, earlier from France, kept up his contacts with the blonde Frisian girl. Also, as to the Frisians being sullen and uncouth of manner, it was apparently not manifestly visible to the army drum major from way down South. If he were honest, he would have to admit to the contrary; for where did he ever find or meet a more open and natural mind than possessed by blonde "Maaikje" as she is known in the yellow archives?

To be sure her full name was Maaikje

Sibbeltjes Hokwerda, if ever there was a Frisian name.

Our drummer wooed the blonde Frisian and eventually she became his bride and the marriage was solemnized in the Reformed St. Vitus church in Leeuwarden in the spring of 1706.

And the drums of the garrison of the Frisian capital resounded deeply and joyfully once again and the church bells joined in and their tolling wafted over the town, far into the countryside; for there was joy in a free land. South met North and the Lord provided wonderfully throughout many ensuing generations of their descendants.

The archives speak of their descendants as farmers, preachers and working men, whose "roots" go back to times of peril when the outcome of the Reformation hung in balance.

The writer cherishes the memory of the drummer of 's Hertogenbosch and of his Frisian wife. He cherishes their memory for it offers a link with the past but more importantly because the protective Hand of God Almighty is visible in the coming and going of generations of His people.

And the drum major and his young bride lived in Friesland; not "Happily ever after" as some fairytales conclude. They were destined for better shores. But as long as Christian roots, the tenuous links with former generations must be kept intact and the memory of earlier actors in the human drama, called History, lovingly perpetuated.

Ottawa church

Continued from page 4

ser Mr. Rex LeLacheur in honour of this occasion. The sermon was preached by Dr. Schrottenboer who spoke on the topic "The Spiritual Ministry of the Church", based on a text from Galatians 6:10.

The evening service, held together with the Calvary Christian Reformed Church (Ottawa East) in the Knox Presbyterian Church in which the congregation first worshipped, served as a fitting conclusion to the anniversary celebrations.

In his anniversary sermon, Dr. S. Woudstra spoke on the theme "The Challenge of the Resurrection", based on the text "Keep busy always in your work for the Lord, since you know that nothing you do in the Lord's service is ever without value" (I Corinthians 15:58).

Looking toward the future, the congregation of Calvin Christian Reformed Church is committed to extending its outreach and witness to the community-at-large. The church is also currently engaged in updating its physical facilities to better meet the needs of the various church school, youth, and Christian education programs. However demanding these tasks may be, the congregation is confident that, through prayer and faith, love and unity, the blessings of God will continue to be bountiful as they have been in the past 25 years.

CHURCH NEWS

CHRISTIAN REFORMED

Called

-to Collingwood, Ont., Rev. Dirk Lieverdink of Muskegon (Green Ridge), Mich.

-to Drayton, Ont., Rev. Jerry Hoytema of Sarnia (Second), Ont.

CANADIAN REFORMED

Accepted

-to New Westminster, B.C. as second missionary in Brazil, Rev. P.G. Meyer of Noordbergum, The Netherlands.

Declined

-to Edmonton, Alta., Rev. S.S. Cnossen of Spakenburg, The Netherlands.

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Canadian talent gives concert

The Dordt College music department recently presented Christ Teeuwsen in his junior organ recital in the First Christian Reformed Church of Sioux Center, Iowa.

His program included "Prelude and Fugue in A Minor" by Bach, "Outbursts of Joy" from "Ascension Suite" by the twentieth-century composer Messiaen, "Prelude, Fugue, and Variations" by Franck, "Chorale Prelude on Psalm 42" by Pachelbel, and two church sonatas by Mozart. On the church sonatas Mr. Teeuwsen was assisted by two violinists, Mrs. Marna Magee and Mrs. Melody Oliver, and by cellist, Abigail VanderHart.

Starting at the age of eight, Teeuwsen took eight years of piano lessons and began organ lessons at age 16. While in

high school Mr. Teeuwsen studied organ under George Hannahson of St.Catharines, Ont. and spent last summer studying under David Craighead. He is now studying under Joan Ringerwole, associated professor of music at Dordt College.

At home in St.Catharines, Mr. Teeuwsen is organist for his home church, Maranatha Christian Reformed Church; while at Dordt he plays for First Christian Reformed Church of Sioux Center.

Mr. Teeuwsen has given a number of recitals. Last year he gave recitals at Dordt College, Morningside College and Zeeland, Mich. This summer he plans to give a recital at home in St.Catharines and also in Holland, Mich.

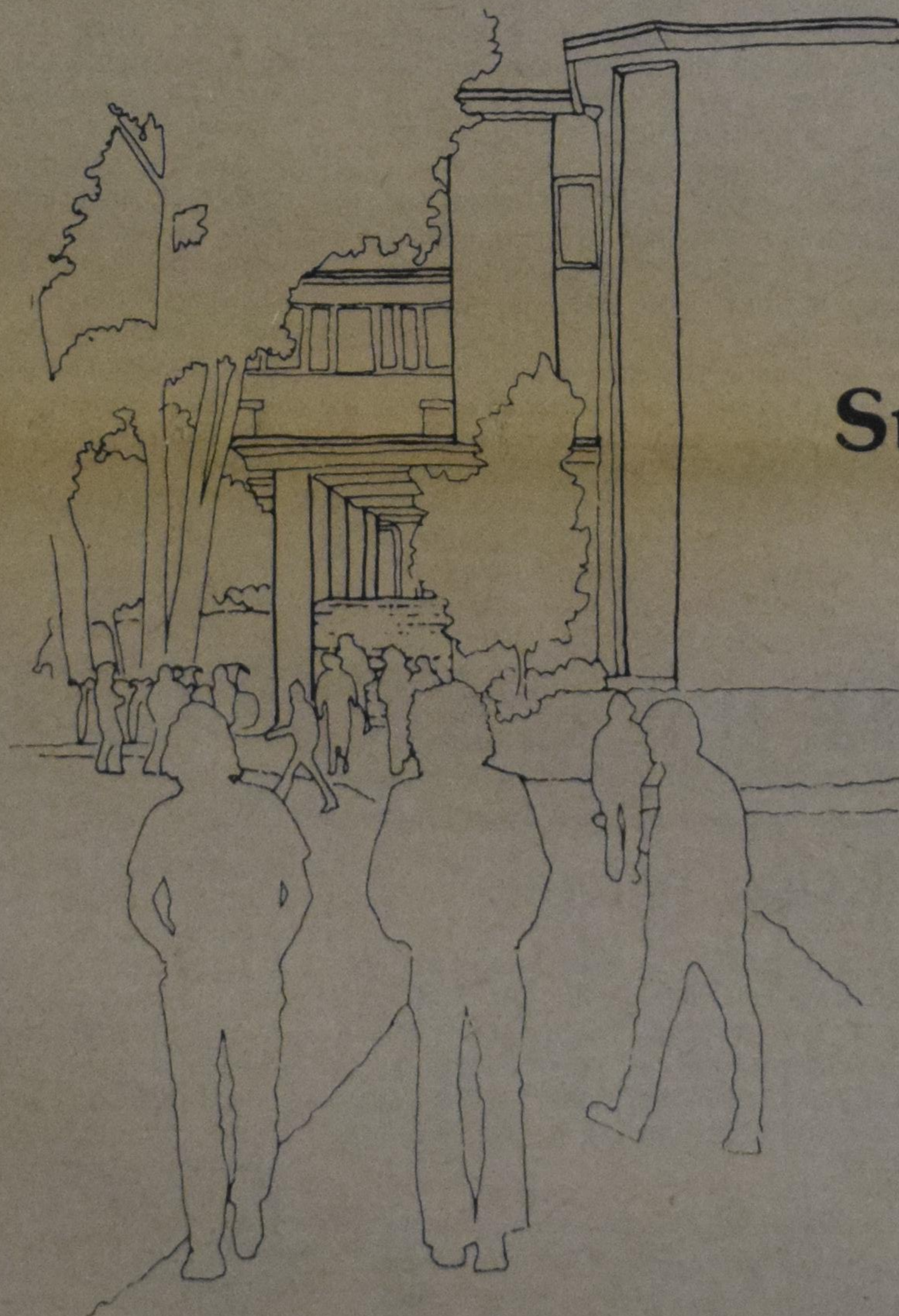
A music major at Dordt,

Teeuwsen sings in the Dordt College Chorale. The son of Henk and Betty Teeuwsen

from St.Catharines, Ont., he graduated from Beacon High School in St.Catharines, Ont.



Chris Teeuwsen



The evening program will include a panel discussion with Calvin students and faculty, a brief slide program and an opportunity to attend sectionals of your choice. Topics for the sectionals are: Financial Aid, Residence Hall Living, Academic Programs, Student Life, and a question and answer session with students. Choose the sectionals that you wish to attend and leave whenever you must.

Calvin College invites Students...Parents... Alumni...Friends to an Information Night

Monday, March 6, 8 P.M.
London District
Christian High School

Tuesday, March 7, 8 P.M.
Hamilton District
Christian High School

Wednesday, March 8, 8:30 P.M.
Second Christian
Reformed Church - Sarnia

CALVIN COLLEGE

World Missions Update

Ecumenical TV

KAMPLOOPS, B.C. (CCP) — An ecumenical group called "The King's Men" has applied to the Canadian Radio-television Telecommunications Commission for authority to establish a community radio station here. The venture is the latest in a lengthy series of community projects initiated by this interfaith group which has representatives from the Anglican, Catholic and United Churches.

The application for the radio licence was spurred when Radio Station CFJC-AM decided to vacate its present 910 KHz channel and move to 550 KHz in early winter.

This provided The King's Men with "a golden opportunity" to utilize the 910 KHz channel in the interests of the community, said Ian G. Clark, a spokesman for the interfaith group.

The CRTC was expected to hear The King's Men's application in February. "If approved by the CRTC," Mr. Clark said, "the proposed station will not be a conventional commercial station. Only limited advertising will be accepted and this will be on an institutional basis where little more than the name of the sponsor will be given." The principal emphasis for the new station will be information and "enlightened programming", Mr. Clark added.

In addition, there will be music, multicultural programming and dialogues "to enrich the community life of Kamloops and district". Mr. Clark said religious and church organizations will be given ample opportunity to express their philosophies and to extend their influence in recognition of the true value of life. He felt this was very much needed in today's chaotic world.

They're old enough

BRAZIL — For approximately ten years, the Aracatuba field has been mission's primary area of work. Missionaries Charles Uken, Simon Wolfert, Win Dirksen and Bernie Oldenkamp have all worked in this general area. The field has now reached the point at which it can be transferred in 1978 to the Presbytery of Bauru of the Brazilian Presbyterian Church. The work includes the three congregations in the city of Aracatuba, (Planalto, Barrio T.V., 600 Casas) and the congregations in the towns of Guararapes, Andredina, Perreira Barreto and Ilha Soltera. The Christian Reformed World Missions work will shift to another area in Brazil.

Europe missions

Western Europe today is the focus of a growing influx of missionaries from other countries, many of them from North America. These missionaries mainly address the nominal Christians, but some also approach Moslems and adherents of other religions. There are 25 million Moslems in Europe, and it is one of the places where Christians can openly reach out to Moslems with the Gospel.

SILENT THOUGHTS AND SILHOUETTES

By Lini R. Grol



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by Rev. Ralph Heynen

PASTORAL COUNSELLING

I've been reading the book by Gail Sheehy, entitled "Passages" which is supposed to be the best seller from coast-to-coast. This talks about moving through the various stages of life. She calls each one of these "passages." Midlife or the middle of life is presented as one of these passages and one of the dangerous ones that we all must pass through.

There are various things that are mentioned about those dangerous years. Some people feel that this is the time in life when both men and women have a tendency to drift away from their mates and to become unfaithful or at least have their fling. There is also a change in looking at themselves. There is a feeling that the physical strength is no longer what it used to be. We are not able to accomplish the things that we did formerly, our thinking is not quite as clear as it was then and the tendency is to take it out on others instead of looking within.

In this book "Passages", it is mentioned that we ought to stabilize ourselves in these middle years. Then these years can be years of creative crisis because in them also there is often a spiritual crisis in life.

It is quite common in the middle years of life that people become rather tired of each other. The glamour of the early years has vanished, the honeymoon is over and one or both of the partners become disillusioned with the relationship. Here is a letter that I have had in my file for awhile.

"Until five years ago, our marriage seemed to be better than the average. We have celebrated our twenty-fifth anniversary, we have four children, all married and several lovely grandchildren. We seem to have mutual respect and love for each other, but in the last few years my husband has expressed his dissatisfaction with

THOUGHT FOR THE WEEK

It is important to keep things in their proper balance. There are big issues in life and there are little ones. Learn to put each in its proper place. Learn to see that the little annoyances of life are sent to teach us to handle the bigger ones when they come. For if we allow the little trifles to upset us, how can we ever face life's greater trials?

me. He tells me he had expected far more from our marriage than he has received. I'm no longer able to satisfy his needs. He has set his expectations far above what I can ever produce, particularly at my age during the change of life. No woman can possibly live with such a strain and stress and no matter what I do for him it is never enough. What makes a middle aged man expect the unattainable?"

Here is another letter: "My husband complains that our marriage has become rather unexciting to him. We have been married over twenty years but he is always comparing our relationship with younger couples in our neighborhood and in our church. At our age, after living together for so many years, we have proved who we are and what we are. I have no desire to go back to the time when we were in our twenties or to the days when we were having our children. We are told as we become older, life becomes richer and relationships become stronger, but this is not true in our case; at least not in the case of my husband."

These two letters illustrate what can happen to a marriage during the dangerous years. A husband becomes discontented. A wife feels that her husband is dissatisfied and he begins to feel

The dangerous years

that she is no longer what she used to be. A lot of the pep and glamour has gone out of their relationship. This is especially true when the aging process is different in the wife than in the husband. Some wives, and many husbands, take their marriages for granted. They allow themselves to get fat and out of shape, they neglect to cultivate a relationship, or they sort of take for granted this man is married to me and for that reason he has got to be faithful, he has got to take care of me. It becomes sort of a matter of working out a relationship, rather than to live, share, and love together.

As soon as you stop working at being married you are going to find out there are many disillusionments and there is much discontentment. There are always incompatibilities in every marriage. It is good that it is that way. No two people are really tailor made for each other. We can hardly expect that two people, brought up in different homes, with a different set of values, are always going to agree and if they do one of the two is being dominated by the other. How we solve our differences is the important thing! A husband or wife who continually compares his mate to another person is acting unfairly. Making comparisons is also an indication of a lack of consideration.

True respect and affection for each other don't compare. It isn't a matter of saying you are as good as so-and-so or you aren't as good as so-and-so. This isn't love, this isn't a relationship on which people can build. Remember that marriage is people that have lived together a number of years, they have lived to see the worst part of their lives as well as the good side of their lives. None of us really knows what goes on in some homes or in some bedrooms among other married couples. When we begin to compare we're always being unfair because we don't know the other person that well. It is also wrong to compare because God, in His providence, has brought this man and woman together. When you think of marriage in that way, and when you think of being brought together in a providential way, we don't begin to question. We don't look at each others faults and say, "I can't live with this."

We begin to build a relationship that is strong and healthy because in this way we will stress the positive side of a relationship. The one thing the Bible teaches us is that to build a lasting relationship, we need a deep sense of commitment to this marriage and to the person we have married. That sense of commitment is the thing that binds a marriage together. I am afraid that in many marriages that commitment has been lost. If we are truly committed to each other we're not going to be critical or questioning, but we are going to take each other for better or for worse.

Peter tells us that we are to treat each other with consideration. Consideration means we can overlook each others faults and we can accept the strong points of the other person. In this way the dangerous years of life, as they are often called, can become for us times when we can strengthen our relationship and build ourselves up in a truly loving, constructive, and positive relationship. A creative marriage and a creative relationship is one in which we constantly seek for new ways to reflect the love that we have for each other and also the love we have for God.

During that period of life there are also spiritual crises that we face but through them we all grow, we develop, we become stronger through them, and more and more the grace of God becomes real to us in our Lord Jesus Christ. Then it is not a dangerous period but a creative period in life.

BUSINESS

What's available in RRSP

by Harry Houtman

Last week we considered some basic questions before you decide on a Registered Savings Plans (RRSP). Now let's look at some of the options. There are well over 300 plans being offered by credit unions, trust companies, banks, life insurance companies and investment dealers. They can all be divided into four basic types as follows: guaranteed funds, fixed income funds, equity funds, self administered RRSP's.

Guaranteed funds are offered by banks, trust companies and credit unions. The investor knows exactly how much he will earn over a specified period of time, often six months or a year at a time. The rate is guaranteed, currently running anywhere between 7% to 9½%, depending on the financial institution. It's a very safe RRSP with little or no charges. The money is used by these institutions for loans and mortgages and they take any risk, profit, or loss.

In the fixed income fund, the investor buys shares in the fund. As in the above type, the money is used to buy mortgages and various kinds of bonds such as those issued by governments, public utilities, and large corporations. The earnings are usually a bit higher than the guaranteed funds, but there is also a small risk. The shares you buy depend for their value on the safety of the mortgages and the corporations' bonds, and on the interest paid on these mortgages and bonds.

In the equity fund, an investor also buys shares in the fund. However, in this case, the fund buys stock certificates, shares of ownership in corporations. These shares can be in telephone companies, forest products, grocery chains, computer companies, automobile companies, etc. The value of the shares go up and down, and your shares also go up or down.

Finally, if you have accumulated at least \$10,000 in an RRSP, you can manage the investment yourself, through a trust company. An RRSP under \$10,000 is probably too expensive in administration charges.

Before you put money into any of the above plans, ask to see a prospectus (which explains in detail what the fund promises), and ask for the earnings record over the past five years or so. Ask also about fees, whether you can take your money out in short notice, and what the money is going to be invested in.

Four questions you should ask yourself are:

1. "How flexible should the plan be to meet my financial needs in case of a drop in income or an emergency?"
2. "How much risk am I prepared to take to obtain the highest rate of return?"
3. "Which plan is best for me when I consider my other savings, insurance policies, property, and pensions?"
4. "How is my RRSP savings money going to be used by the credit union, trust company, bank, life insurance company, etc.? Are their investments socially upbuilding or socially destructive?"

An important question is the flexibility of paying into an RRSP. You should ask yourself if you are able to commit a specific amount year after year to an RRSP. Many plans offered by life insurance companies demand a definite payment over many years. With this type of plan, even one missed payment during the life of the plan can mean cancellation of the program and heavy penalty costs. Substantial portions of early payments go to cover commissions and administration costs.

The rate of return is another important consideration. If you invest \$1,000 per year for 3 years at 7%, it will grow to \$101,073. If you invest the \$1,000 each year at 9%, your nest egg will grow in the same 30 years to \$148,575! (Don't ask me what that money will buy 30 years from now.)

Finally, an RRSP contract is an amount of money on which no income tax has been paid. In case of your death, the accumulated amount is part of your estate and is fully taxable along with whatever other income you have earned or received, and along with capital gain, unless you appoint in the RRSP contract one or more beneficiaries.

If you name your spouse, the RRSP contract can be put in her/his name without any tax being payable at that time. She/he can then decide at any time in the future when she/he wishes to begin receiving a pension from it. If you name children as beneficiaries, they will receive the money directly. It will be taxable income for them, rather than for the estate. In many cases this can be a big tax saving. If you name a charitable organization, the charity will receive the money and neither your estate, your children, nor the charity pay any tax.

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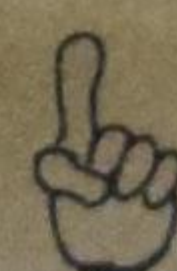


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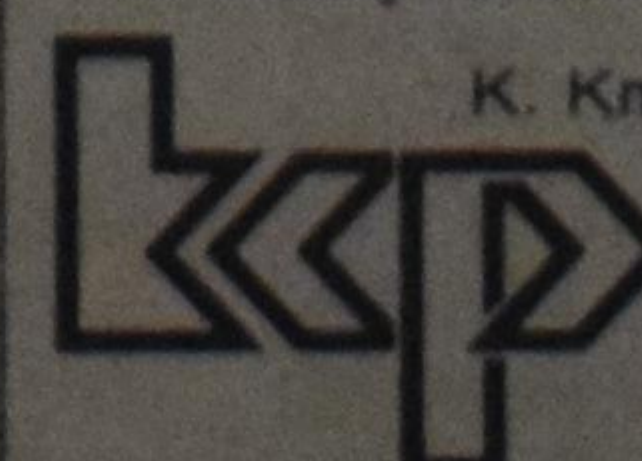
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Old age and retirement

"...before the evil days come, and the years draw nigh, when you will say, 'I have no pleasure in them'; before the sun and the light and the moon and the stars are darkened and the clouds return after the rain; in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few, and those that look through the windows are dimmed, and the doors on the street are shut; when the sound of the grinding is low, and one rises up at the voice of a bird, and all the daughters of song are brought low; they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along and desire falls; because man goes to his eternal home, and the mourners go about the streets; before the silver cord is snapped, or the golden bowl is broken, or the pitcher is broken at the cistern, and the dust returns to the earth as it was, and the spirit returns to God who gave it." (Ecclesiastes 12:1-7)

by Joyce Geleynse

Mrs. Geleynse is a member of the committee of current Canadian affairs, Canadian Federation of Christian Reformed Women. Members of the committee are writing a series of articles dealing with old age.

Old age. It is something almost all of us hope to attain, and at the same time view with considerable trepidation. Alternately referred to as the "golden years" and the years of senility and rheumatism, old age is still as inevitable and incurable as it always has been. The constant advancement of new medical knowledge has resulted in the highest life expectancy this modern age has ever seen. Humanly speaking, the chances of reaching retirement age and beyond are high for the average, healthy person.

We live in a society that of late has been completely youth oriented. In the job market, it is the younger ones who are hired for their "enthusiasm and fresh ideas", while elderly workers are expected or forced to leave their jobs, often long before they are ready to do so. The news media regularly laments the fact that college graduates cannot find employment in their chosen fields, whereas the plight of those "put out to pasture" has been a much less immediate social concern.

Youth has been idolized to a point where people often take great pains to hide the fact that the years are taking their toll. The gray hair and wrinkles which two centuries ago were revered and even envied, are in today's society covered as deftly as the countless products on the market allow.

The evolution of the nuclear family has also led to the exclusion of old people from regular society. Old age homes are being erected everywhere across the continent, and our own denomination has built quite a number of them as well. It is not surprising that many people dread the onset of the aging process. They look at the grandparents of our day and they don't like what they see.

However, it seems the older generation in our day is not

about to put up with the injustices of "ageism" much longer. In an article entitled "Now, the Revolt of the Old", Time Magazine reports: "...the 1960's was the decade of aroused youth; the 1970's may well belong to their grandparents." The article was referring to a bill that passed the House of Representatives in the United States. This bill extends the compulsory retirement age in private industry from 65 to 70, and eliminates altogether a retirement age for federal employees.

Since 1889, 65 has been considered the proper age to retire. It all began with German Chancellor Otto Von Bismarck, who introduced the concept of mandatory retirement at that time. Since then, his ideas remained virtually unquestioned throughout most of the world. Yet it must be remembered that during Von Bismarck's time, the average life expectancy was forty-five! The far-reaching consequences of the Chancellor's innovations are now making themselves felt. Since people are living so much longer, many find themselves with a limit imposed upon their years of productivity and contribution to society. Men, of course, still compose the majority of the labor force and are therefore faced with the trauma of retirement to a much larger degree than women are. Some even argue that partly because of this, the life expectancy for women is five and one half years longer than for men.

It has been shown through many studies that people decline rapidly if they are left with nothing to do once they are old. Not only does it damage the spirit and morale to feel unneeded and unwanted, but often it greatly contributes to one's physical decline. It gives a person time to become preoccupied with aches and pains which may or may not really exist. Many healthy 65 year-olds are far from ready to quit jobs which they love and for which they may be very well suited. In Canada, too, the issue seems to be developing into one of civil rights, according to a recent article in an Ottawa

newspaper. The Ontario Human Rights Commission prepared a report which recommended making fixed retirement ages illegal. Said the report, "Merit should be the only basis for employment practices."

Economically, there are arguments both pro and con concerning a mandatory retirement age. Those in favor fear that if senior workers are allowed to stay on indefinitely there will be no new jobs for younger people. Those opposed feel that people 65 and over should keep their jobs if they so wish since workers between the ages of 25 and 65 will not be able to carry the load of supporting such a large out-of-work population much longer. Other say that those nearing 65 have a tendency to take things easy on the job as they see retirement approaching; something they might not do if they saw no deadline on their horizons. Companies will suffer the loss of capable and experienced workers. The elimination of mandatory retirement, also forces younger employees to work hard for their promotions and not just breeze along until a senior worker retires and slip automatically into a higher position.

Whichever side we decide to take, there is one aspect of retirement that is of far greater importance to the individual involved. Readiness. Whether retirement is compulsory or voluntary, one must be ready to face this stage of life equipped with hobbies and interests. Long before an employee receives his gold watch and pat on the back from his company, he should have been preparing himself for his years of retirement. Life can become a great challenge once a person finds himself with days of leisure on his hands. Some retirees are busier now than they were when they worked each day from nine to five. They do volunteer work in the church and community, they write books or articles, make furniture, take grandchildren to places of interest, travel, read, plant elaborate gardens, etc. The possibilities are endless.

These years offer wonderful opportunity for people to do things for which they've never before had the time. The really active person won't even have time to become morose about old age or to think of himself as being "finished".

The realization that 'The Job' is not everything in this world makes for a much easier transition when retirement rolls around. For those who realize that, retirement is not at all a thing to be dreaded and put off. They've been looking forward to it for years and drive away from their parking space at work for the last time without feeling as if their lives had come to an end.

Is there room elsewhere in our society, however, for old people who would and could have so much to contribute if we would only let them? Permitting them to stay at work longer is not the end to discrimination against the elderly. There are other ways in which we make them feel as if their usefulness has come to an end.

The frail (and some not so frail) are herded by the thousands into old age homes, where many exist with one foot in the grave. That these institutions are necessary is a blemish in the structure of our society. It indicates that we have neither the time, money, nor inclination to care for elderly parents or relatives personally.

The segregation of the aged from the rest of society is completely pointless and even unnatural. What have they done to deserve banishment? Is a broken hip or a regressing mind enough to exclude someone from the life of a regular household? Must the frailties of old age condemn a person to endless days of making juvenile crafts in an impersonal old age home? Of course there are individuals whose deteriorating physical and mental conditions would wreak havoc in the life of an average family; for them, home care might not be the answer.

However, many residents in old age homes are representative of sons, daughters, or other relatives who could not find it in their hearts to take them in. No matter how worthy the institution, it can never be like the home provided by loving family members; a home where there are children coming and going, where granny is needed to help reduce the mending pile, and grandpa is needed to wipe away a child's tear.

Not only are we depriving the old, we deprive the younger generations as well. Time Magazine quotes a San Francisco sociologist doing research on aging. Says she: "By segregating old people and branding them useless, we deprive the young and middle-aged of role models. They do not witness the lives of older people who are active, useful, and needed. Instead they see empty, wasted lives and come to believe this is how things inevitably end."

We have so much to give each other, the young and the old. Some seniors might need someone who can buy their groceries for them or read to them, while they in turn could teach some old-fashioned skills. The need for this kind of exchange is slowly being recognized. Some areas have established "Adopt a Grandparent" programs, in which a young individual "adopts" a lonely senior citizen and esta-

blishes a grandparent-grandchild relationship, to the benefit of both.

It is not enough for society to issue reduced price tickets to those in their "golden" years or for us to sing in our local old age home at Christmas time. We can't change the system overnight, and in the meantime we have to work with what we've got.

I know of women who go out every week at least once to visit someone (not a relative) they have come to know and care about, living in an old age home. It is one of the most rewarding ministries there is. I once took my little children along to such a "home" and as we walked through the halls, a dozen hands reached out to touch them while, everywhere, I heard exclamations of joy from those who sat there in the corridors with nothing to do. Just drop in at one of these residences and you'll find enough people with whom to visit — they don't care if they've never seen you before.

Now is the time to start thinking about and planning for what can be done for those who are approaching old age. I think it is time we became accustomed again to the idea of providing home facilities for the elderly. There are home care services available which can make this solution a definite possibility. If it is impossible to accommodate the person in your own home, consider separate quarters within your home, where he or she can live independently, but not alone. Too expensive? Well, maybe this is something we should be budgeting for; it is well worth it when someone's happiness and well-being is at stake. What a wonderful alternative it would be to ending one's life in an impersonal institution!

Old age can bring a lot of trials to a person, as the Preacher so clearly tells us; but loneliness should not be one of them. We in the Christian community should be very aware of the older people around us. They deserve our love, our respect, our time. After all, they've been here a lot longer than we have!

For the believer, retirement should be a time of happy leisure as well as a time for continued service to our Lord; as for the time of old age that follows, it can only be a time of serenity for a Christian who knows he shall soon see "Him face to face."

As my retired friend said to me as we drank our coffee, "I am in the evening of my life. For some of us it will be a long evening, and for some it will be a short one." But he is a Christian, and he knows that whether his "evening" is long or short, for him there will be joy in the morning!

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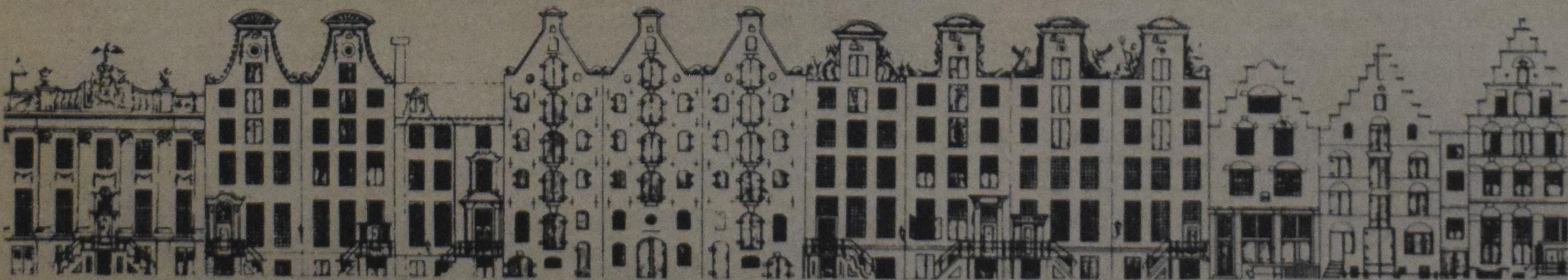
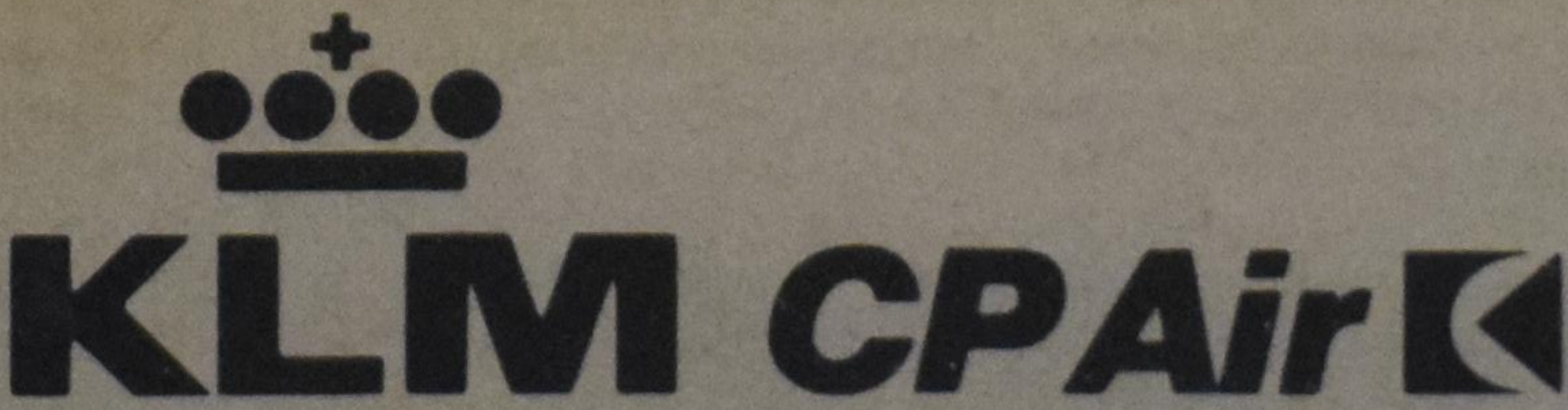
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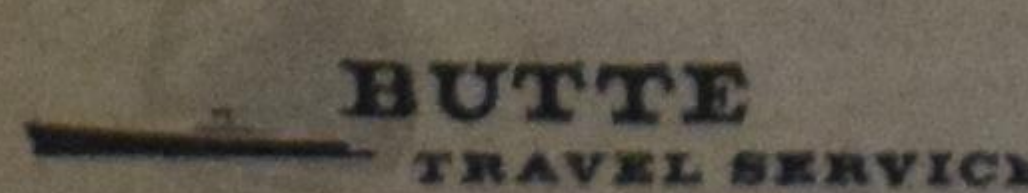
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Een vreselijke tijd, en toch

U hoort het vaak: we leven in een vreselijke tijd. En er zijn allerlei redenen om dat te zeggen. Als je alle berichten van verschillende zijden van de aardbol via televisie, radio en krant beluistert, dan kom je elke dag onder de indruk van de vreselijkheid van de tijd waarin we leven. En toch, dat moet ook gezegd worden, wat is er nog veel goeds hier op aarde. En wat zijn er ook nog veel goede, vriendelijke mensen. Ik herinner me nog de eerste leuke band die ik in Parijs kreeg. Dat was wat. Het was me nog nooit overkomen. Er stopte direct een "Canadees", die zijn hulp aanbood. En ik dacht, wat geweldig, en wat zijn die Canadezen handig. In korte tijd zat de reserveband er om. En toen ik hem vroeg: wat ik hem schuldig was, kreeg ik ten antwoord: just a smile! En er zijn nog veel hulpvaardige mensen.

En, wat hebben we het goed in ons nieuwe vaderland. Nu ja, er valt altijd wel wat te wensen, we zouden immers zo graag zien dat de regering wat positiever was, en meer luisterde naar christelijke beginselen voor staat en maatschappij. En we blijven zelfs nog optimistisch wat betreft de overheidssite voor het christelijk onderwijs. We betreuren de inflatie, en hopen maar dat iemand de steen der wijzen vindt. Maar over het algemeen zijn we toch gezegende mensen. En we hebben geen moeite om te zingen: tel uw zegeningen, tel ze een voor een. En als we doen wat we zingen, dan hebben we ook niet genoeg aan onze tien vingers.

Als we aan tafel zitten, een gedekte tafel met voedsel dat iemand in Bangladesh jaloers zou maken, dan moeten we wel zeggen: wat hebben we het toch goed, wat zorgt de Heer geweldig voor ons. En wat onderscheidt ons van zoveel anderen in andere streken van de wereld, die elke dag honger hebben. We hebben het niet verdiend. Het is alles Gods onuitsprekelijke genade. Als we zo denken dan hopen we maar dat het voor de hele wereld wat beter wordt. En dat allerlei acties die op touw gezet worden door christenen en niet-christenen zo door God gezegend worden dat er over de hele wereld geen honger meer geleden wordt. En omdat God toch genoeg voedsel laat groeien om alle mensen te onderhouden hopen we maar dat de mensen de wijsheid ontvangen en de middelen ontdekken die het mogelijk maken om dat wereldplan te verwezenlijken.

We leven in een vreselijke tijd, en toch is er ontzaglijk veel reden om God te danken voor al de zegeningen die Hij uitstort over de mensheid. Het is precies zo als in de gelijkenis van de tarwe en het onkruid. Er is goed zaad gezaaid in de akker, maar er is ook schijntarwe, onkruid gezaaid. Het ene komt van de goede zaai, de Heer Jezus, en het andere van de vijandige zaai, de satan. En de wereldakker is nu nog het werkterrein en van de Heiland, en van de satan. En de gelijkenis laat ons zien dat tarwe en onkruid samen opgroeien tot de oogst. En die oogst zal er zijn aan het einde van de wereldgeschiedenis. Dan is er tarwe voor de schuur, en onkruid voor het vuur. Tarwe die gerijpt is ondanks de sterke groei van het onkruid. Onkruid dat in bundels wordt verzameld om verbrand te worden. Soms ben je geneigd om alleen naar het onkruid te kijken, en dan twijfel je of er wel ooit iets van de tarwe terecht zal komen. Maar de Heer wil dat we niet zo eenzijdig zullen leven. We moeten ook naar de tarwe kijken, die gezaaid is door de Heer zelf, en door Hem bewaakt wordt.

Het is niet alles onkruid wat er groeit. Er is ook tarwe. We leven in een vreselijke tijd, en toch, er is zo veel goeds. Zoveel om de Heer echt voor te danken. In ons eigen leven, in ons kerkelijke leven, in ons schoolleven, in ons nationale leven. Veel waarvoor we echt dankbaar moeten zijn. Gelukkig, het is niet alles "vreselijk". En al het goede dat we ontdekken is er omdat Jezus' kruis op Golgotha heeft gestaan. Door Hem is er nog zoveel goeds.

Het is beslist niet juist om alleen te letten op en te spreken over de vreselijke dingen die er in de wereld gebeuren, al hebben die steeds de boventoon in het "nieuws", we moeten ook letten op en spreken over de goede dingen, de geweldige zegeningen die de Heer om Christus' wil nog uitstort, zelfs over bozen en goeden! En daarenboven nog de vergeving der zonden en het eeuwige leven, waaraan we denken als we zingen: Heer, ik hoor van rijke zegen, die Gij uitstort, keer op keer!

J. VanHarmelen

Rapport uit Ottawa:

Canada's Commissie voor de Rechten vande Mens

door John Best, Parlementair Pers-Correspondent voor Canadian Scene.

Canada's Commissie voor de Rechten van de mens maakt zich klaar om van start te gaan. De commissie is in het leven geroepen onder de "human Rights Act", die vorig jaar door het Parlement is goedgekeurd en die 1 maart in werking gaat.

De eerste leden van de commissie zijn afgelopen augustus aangesteld. Sinds die tijd is de commissie bezig geweest de administratie op te zetten en personeel in dienst te nemen, die nodig zijn om klachten en andere zaken die het publiek hun wil voorleggen, te verwerken.

De departementen van de Federale Regering hebben voorbereidingen getroffen om het mogelijk te maken dat particulieren inzage krijgen in persoonlijke gegevens over hen waarover de regering beschikt, zoals de wet vereist. Maar de informatie kan ook geweigerd worden op een van meer dan een dozijn gronden, van nationale veiligheid tot aan de kosten van het verkrijgen van de inlichtingen toe.

De wet verbiedt discriminatie op gronden van ras, nationale of ethnische afkomst, huidskleur, godsdienst, leeftijd, geslacht, huwelijkse staat, lichamelijke handicap of een misdaad die kwijtgescholden is. Het verbod is van kracht met betrekking tot werkverschaffing en het verlenen van diensten en voorzieningen die onder federale jurisdictie vallen.

Verboden zijn ook uitdrukkingen van haat per telefoon, evenals het publiceren of ten toon stellen van materiaal dat discriminatie als onderwerp heeft.

Deze wet geeft de commissie het recht om een onderzoek in te stellen naar klachten over discriminatie, en om een schuldige partij te dwingen het slachtoffer een compensatie van \$5000 uit te betalen, als het niet mogelijk is via een overeenkomst een eind aan de handelwijze te maken.

De wet schrijft ook maatregelen voor om het verzamelen van informatie door de regering te beperken. Er is een "privacy commissioner" aangesteld die de taak heeft klachten in ontvangst te nemen van personen die vinden dat hun rechten betreffende persoonlijke inlichtingen zijn

aangetast.

De "privacy commissioner" zal uiteindelijk een assistent-Ombudsman worden, wanneer de wetgeving die in de instelling van de positie van Ombudsman voorziet, door het Parlement is goedgekeurd. Een Ombudsman is een advocaat voor burgers die zich bezighoudt met klachten betreffende inbreuk door de regering op individuele vrijheid.

Aan het hoofd van de Human Rights Commission staat Gordon Fairweather, die vorig jaar tot die post is benoemd. Voor die tijd was hij een Conservatief lid van het Parlement uit New Brunswick. Een tweede voorzitter en de "privacy commissioner" zijn ook al benoemd. Volgens Minister van Justitie Ron Basford zullen binnenkort meer benoemingen volgen. De wet voorziet in de benoeming van minstens 3 en hoogstens 6 commissie-leden, naast de eerste en tweede voorzitter.

Mr. Fairweather heeft gezegd dat de commissie 106 full-time personeelsleden nodig zal hebben. Men verwachtte dat de commissie vorige maand zou beginnen met het in ontvangst nemen van klachten van het publiek.

PERSOVERZICHT

door Carl J. Tuyl

Het donkere kontinent blijft het internationale zorgenkind. In Rhodesia bereikte de regering van Ian Smith blijkbaar een overeenkomst met drie nationale groeperingen. De belangrijkste en beste bewapende verzetspartij "Front van Patriotten" ging helaas niet akkoord met de overeenkomst en er wordt gevreesd voor de ellende van een burgeroorlog in dit politiek verscheurde en versplinterde land.

De oorlog tussen Ethiopia en Somali dreigt in omvang te vermeerderen. De pers berichtte dat tot de tanden gewapende Cubaanse troepen bij dagelijks in Ethiopia arriveren. Er wordt zelfs gesproken van een Cubaanse expeditie troepenmacht van ongeveer vijfduizend man. De toestand is zo explosief omdat internationale prestige belangen het conflict intensiveren.

Een korrespondent van de "Toronto Star" vergeleek de binnenlandse toestand in Nigeria met het Wilde Westen in Amerika van honderd jaar geleden.

In Ierland ontplofte er weer een bom. Veertien personen werden gedood toen een druk bezet restaurant in Belfast de lucht in ging.

Egyptische pogingen om een groep gijzelaars uit de handen van terroristen te bevrijden in een soort imitatie van de welbekende Israëlische Entebbe-overval, had rampzalige gevolgen toen de Cyprus militia vuur opende op de Egyptische kommando's. Tenminste vijftien Egyptische militairen verloren het leven. Als een gevolg van dit betreurenswaardige incident werden diplo-

matieke betrekkingen tussen Cyprus en Egypte verbroken. President Spyros Kyprianou heeft echter reeds aangedrongen op herstel van de relaties.

In Ottawa werden gegevens gepubliceerd omtrent de nationale schuld die maar liefst 70 biljoen bedraagt. In het komende fiskale jaar zal de regering met 6½ biljoen dollar aan rente over de brug moeten komen. Dat gaat de gemiddelde Canadees zo'n \$650 in belasting kosten. Geen wonder dat het optimisme ten aanzien van onze dollar een rekord laagtepunt heeft bereikt. De Minister van Financien kondigde overigens geheel onverwacht aan dat in een beperkte mate pogingen worden gedaan om door aankopen buitenslands de koers wat te verhogen. Het daarvoor benodigde geld, U raadt het, zal geleend worden. De begroting gaat voort van tekort naar tekort.

Er vielen slachtoffers in de dierenwereld. Een trein, op weg van het Westen naar Toronto, ontspoorde bij Sudbury met dertien honderd stuks vee aan boord. Negen honderd van de dieren kwamen om. En meer dan honderd trekhonden stikten aan boord van een vliegtuig op weg van Greenland naar de Noordwest Territories. De honden waren bestemd voor een Japanse expeditie naar de Noordpool.

Er was vrolijker nieuws van de Zuidpool. Daar werd onder Argentijnse soevereiniteit voor het eerst een huwelijk gesloten. Ook werd bekend gemaakt dat op January zeven jongstleden voor het eerst een baby werd gedoopt in het gebied van de Zuidpool.

Canada's nieuwe immigratie-wet: vragen en antwoorden

(Canadian Scene) — De nieuwe Canadese Immigratie Wet is in Augustus 1977 door het Parlement goedgekeurd. Men verwacht dat hij begin van dit jaar in werking zal gaan. Hier zijn nog wat antwoorden op vragen die de nieuwe wet oproept. Als U juridische interpretaties nodig hebt, wilt U dan de betreffende secties van de wet raadplegen (Hoofdstuk 52 van de Statuten van Canada, 1976-77), die aan het eind van elk antwoord worden vermeld.

Wat zegt de Wet over vluchtelingen?

Voor de eerste keer zijn nu wettelijk vastgelegd Canada's internationale verplichtingen om refuge's te beschermen onder de Conventie en Protocol van de Verenigde Naties. De voornaamste voorzieningen van de Conventie zijn;

"Vluchtelingen onder de Conventie die wettig in Canada zijn mogen niet gedeporteerd worden tenzij ze een bedreiging vormen voor de nationale veiligheid of de openbare orde. Elke beslissing tot deportatie van een Conventie-vluchteling moet genomen worden volgens de juiste wettelijke procedures.

Behalve wanneer ze een bedreiging vormen voor de veiligheid van Canada, of schuldig bevonden zijn aan een ernstige misdaad, kunnen Conventie-vluchtelingen niet gedeporteerd worden naar een land waar hun leven of hun vrijheid gevaar lopen vanwege ras, religie, nationaliteit, lidmaatschap van een bepaalde groep, of politieke overtuiging."

De wet voorziet erin dat de positie van een vluchteling in Canada bepaald zal worden door de Minister, met hulp van een Advies-Commissie voor Vluchtelingen-Status. Personen die door de Minister niet als vluchtelingen worden geaccepteerd, kunnen hun verzoek opnieuw laten bestuderen door de Immigration Appeal Board.

Hoewel de Conventie van de Verenigde Naties Canada verplicht tot het handhaven van deze beschermingsmaatregelen voor vluchtelingen binnen haar grenzen, verplicht hij ons niet om vluchtelingen binnen te laten en maakt daarom geen inbreuk op ons recht om te bepalen wie we toe zullen laten.

Behalve speciale bescherming van vluchtelingen, bevat de Wet ook voorzieningen voor het binnenkomen van vluchtelingen in Canada. Hij beschrijft een nieuwe toelaatbare klasse van vluchtelingen, gebaseerd op de definitie van de Conventie van de Verenigde Naties, en maakt toelating mogelijk van "displaced" of vervolgd personen, die technisch geen vluchtelingen genoemd kunnen worden, op grond van compassie.

Hoe kan onwettige immigratie onder controle gehouden worden?

De Wet stipuleert dat aanvragen om tijdelijk in Canada te studeren of te werken, in het buitenland gedaan moeten worden, en dat bezoekers hun status niet mogen veranderen nadat ze het land zijn binnengelaten. Een toerist mag bijvoorbeeld niet binnen Canada permissie aanvragen om er te werken of te studeren, en een bezoeker die als student is binnengelaten, mag niet gaan werken, of omgekeerd. Een beperkt aantal uitzonderingen zal echter gemaakt worden; die zullen in de gepubliceerde regelingen omschreven worden.

Bezoekers die het land niet verlaten wanneer de toegestane periode van hun verblijf is afgelopen, of die werken of studeren zonder toestemming, zijn vaak blootgesteld aan uitbuiting door gewetenloze werkgevers en anderen die misschien op de hoogte zijn van hun onwettige positie. Om dergelijk misbruik en andere problemen te voorkomen, zullen werkgevers verplicht blijven zich ervan te overtuigen dat nieuwe werknemers het recht hebben om in Canada te werken. Omdat bezoekers nu speciale Social Insurance nummers krijgen, zullen werkgevers in staat zijn ze als zodanig te herkennen, en te vragen om een bewijs dat ze mogen werken. Werkgevers die mensen in dienst nemen die niet in Canada mogen werken zullen hogere boetes moeten betalen dan nu het geval is.

Bezoekers die te lang blijven of zonder toestemming aan het werk gaan kunnen zonder bevelschrift gearresteerd worden als de immigratie-beambte reden heeft om aan te nemen dat zij een immigratie-onderzoek willen ontduiken.

Aan wie zal de toegang tot Canada worden geweigerd?

De grond-principes zijn niet veranderd. Allen die een bedreiging vormen van de openbare gezondheid, veiligheid, orde en de nationale veiligheid zal toegang tot Canada geweigerd worden. Ook personen die niet aan de selectiecriteria en andere bepalingen, zoals een aantoonbare bron van inkomsten en geldige reisdocumenten, voldoen, zullen niet toegelaten worden. Anderen die niet toegelaten worden zijn: personen met gezondheidsgebreken die een bedreiging zijn van de openbare gezondheid en veiligheid, of die onze gezondheids- en sociale diensten te zwaar zouden belasten. De Wet geeft geen lijst van specifieke ziekten meer die toegang zouden kunnen verhinderen, dus mensen die bijvoorbeeld epilepsie hebben, en een productief leven kunnen leiden, zullen nu in de meeste gevallen toelaatbaar zijn.

Aanvragers die buiten-

landse wetten hebben overtreden zullen beoordeeld worden naar de ernst van hun overtreding volgens de Canadese Wet. Op die manier zullen de criteria voor criminaliteit objectief zijn en zullen niet langer te maken hebben met een lijst van "ongewensten" (zoals handelaars in drugs, saboteurs, en morele overtreders), of met de toepassing van de vage maatstaf "morele verdorvenheid".

Er zijn nieuwe voorzieningen ingevoegd om personen buiten te sluiten die misschien niet schuldig bevonden zijn aan een misdadige overtreding maar van wie het bekend is dat ze te maken hebben met georganiseerde misdaad, of van wie redelijkerwijze kan worden verwacht dat ze gewelddaden zouden kunnen plegen.

Mensen die voorgoed in Canada willen komen wonen zal dat voorrecht geweigerd blijven als zij niet kunnen aantonen dat zij zich met succes in Canada kunnen vestigen op basis van de selectiecriteria.

In uitzonderlijke gevallen, uit humanitaire overwegingen of met het oog op het landsbelang, kan de Minister permissie geven tot het toelaten

van personen die in de ontoelaatbare categorie vallen maar wier toelating gerechtvaardigd kan worden op grond van medelijden.

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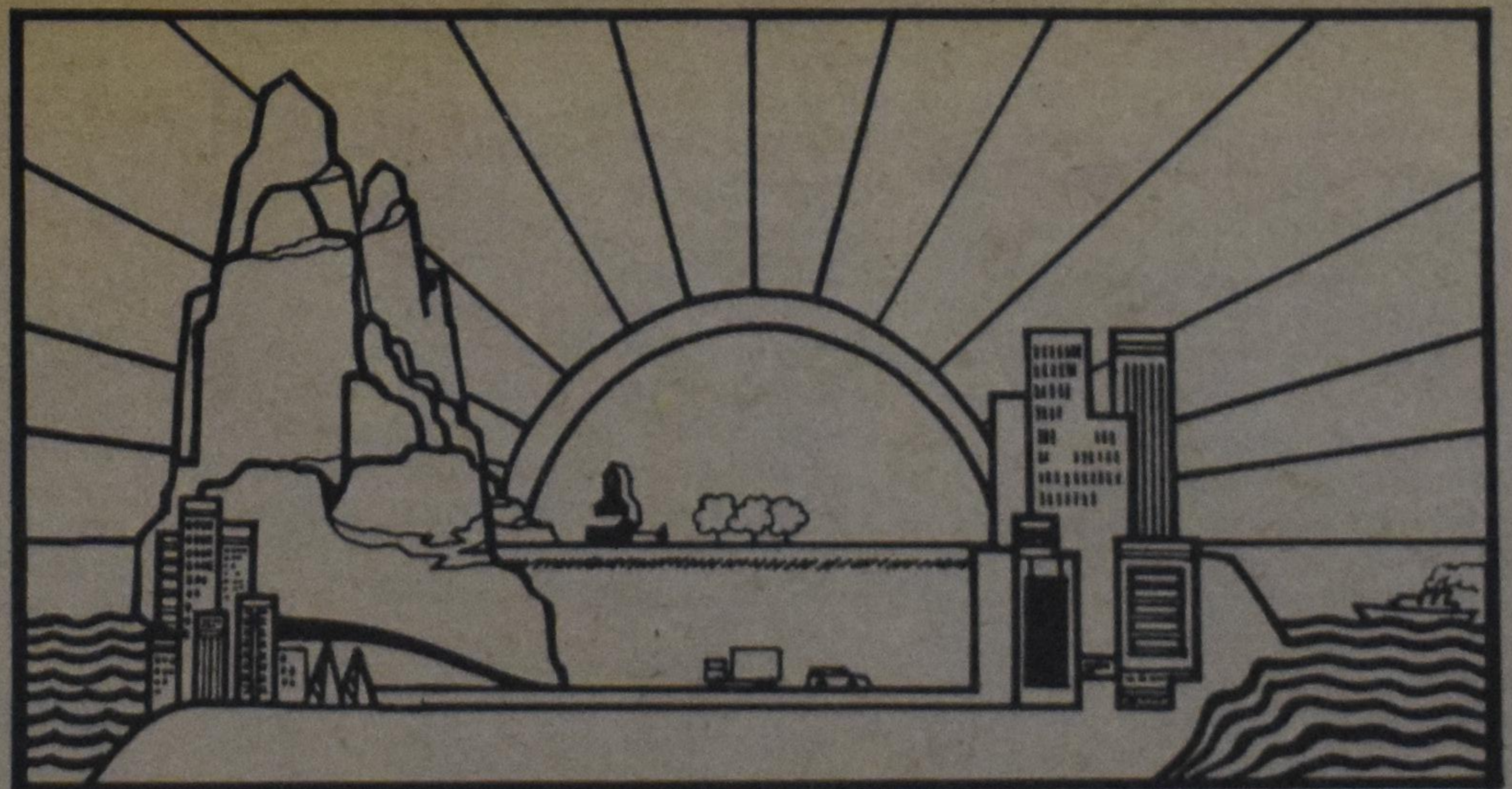
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6

"Ik kan niet raaien, ik..." Ze houdt ineens op, een heftige stormvlaag beneemt haar even de adem, ze slikt, ze hijgt, ze duwt haar hoofd in de beschutting van zijn brede borst. "O, Leen —"

Hij pakt haar hoofd, zijn grote handen strijken over haar verwarde haren. "Nou, we beginnen wel stormachtig," zegt hij met een schreeuwende lach, "maar meld nog aan toe, in 't donker ziet niemand wat en ik geloof dat ze met het dak klaar zijn, vlug — toe —"

Ze voelt hoe hij haar gezicht tussen zijn ruwe handen neemt, hoe hij haar op de mond zoent, op haar wangen, haar hals — dan rukt ze zich los, juist op tijd om haar moeder te horen roepen: "Waar ben je Klaartje? Laten die mannen dat dak maar maken, kom eraf!"

Ze struikelt half het hol binnen, haar wangen gloeien. De mannen trekken af. Leen van Kampen, de nieuwe, die ze heimelijk heeft bewonderd, omdat ze hem de sterkste en de knapste kruier vond — die Leen wil met haar trouwen, met haar in een keet wonen — ze lacht schril.

Vrouw Pieterse ziet haar hoofdschuddend aan. "'t Kind is helegaar van streek, nou, dat is geen wonder; ik denk dat ik wekenlang geen oog dicht doe."

Als de volgende morgen de storm is gaan liggen en Klaartje even boven de grond komt om het morgenkrieken te zien en de mannen naar het werk te zien gaan, is daar Leen van Kampen, die met haastige grote stappen naar haar toekomt.

"Ja, het dak is goed geknoeid, maar 't zal wel houe," verklaart Pieterse.

"Ik neem een vrije dag om het te make, zeg het effies tegen de baas." De hele ploeg komt even langs, want het gebeuren van deze nacht is reeds bekend.

"Een mooie boel zo in de nacht als je op je nest legt," grinnikt een.

"Een mooie meid, die Klaar van Pieterse," grijnst een ander, "Zeg Leen, die mot je zien te grijpe—"

"Barst," zegt Leen stug.

Klaartje ziet hen verstolen aan. Ze kan niet begrijpen, dat ze vannacht zo sentimenteel is geweest, zo raar van streek en zo wild. Maar het was afschuwelijk buiten in die bulderende storm, die duisternis en Leen was zo sterk, zo geruststellend, zo — Ze ziet even rond naar de haveloze nederzetting; de schots en scheef staande keten, ze ziet de slonzige vrouwen, hun schrille stemmen en krijsende kinderen.

"Ik doe het toch maar niet," besluit ze, terugklimmend in het ouderlijk hol.

5 Malle Riek heeft de donzige handen op de welgedane heupen gelegd en ziet haar man aan, die ze eens in alle eer en deugd trouwde voor ze naar dit godverlaten oord trok en die nu de kroegbaas met de grootste omzet is. "La gaan," zegt ze met haar grondige stem, "ik zeg: la gaan; hoe meer as ze strije, hoe meer kan 't lije."

De kroegbaas van de grootste omzet wrijft over zijn vettige kuif, die als versleten franje over zijn voorhoofd hangt. "Ik heb geen zin in elke dag weer stoelen in elkaar timmere en kapotte glaze wegmietere." Hij snuift als een mammoet.

Riek ziet smalend rond. "Stoele noemt meheer die rottinge, nou: la ik je zegge: gooi weg die rommel en lane me banke nemen, dan kanne d'r nog meer op en wij verdiene een mooi centje." Ze legt de dikke wijsvinger langs haar glimmende neus: "Hein, er broeit wat op de hei."

"Late broeie," vindt Hein.

Ze ziet hem listig aan. "Er broeit wat, de mannen wille prate en as ze dat hier doen, schenke wij wel in en daarom zeg ik: hoe meer herrie, hoe meer cente en de rest kan ons niet schelen."

De kroegbaas Hein ziet zijn ega wegschommelen naar buiten. Hij hoort haar stem schel uitschieten als een van de rondwroetende varkens haar in de weg loopt. Hij ruikt de smerige lucht van de privaten in de open lucht — dan zucht hij, want hij is liever de tappende kroegbaas dan de timmerende hersteller van zijn kapotgesmeten interieur. Het is tegenwoordig elke Zaterdag — en Zondagavond herrie in zijn kroeg. Er broeit wat. Als die broei nu maar niet tot een uitslaande brand in zijn kroeg uitgroeit. Hij kent z'n gasten. Als zo'n zware jongen maar naar een glas kijkt, zit er al een barst in.

Het is nu maandag en je zou denken dat alle mannen aan 't werk zijn, maar dat is als altijd mis. De onrust heeft hen veel bier en jenever door de rauw geschreeuwde kelen doen glijden. Het is bar hoe de kroegbaas moet borgen: zijn stompie krijgt de hele lei volgekrast en het te verwachten gevolg is, dat hij de volgende betaaldag tegelijk met het geld uit de loonzakjes van de mannen ook de vrouwen van de polderwerkers voor zijn deur krijgt met krijsende stemmen en gebalde vuisten. Die vrouwen zijn levende tijgerinnen.

Nou ja, denkt hij, geen wonder dat de mannen hier vertier zoeken: Hij schenkt goeie jenever en laat iedereen praten. Het is warm binnen en altijd beter dan thuiszitten bij een razende vrouw en jengelende kinderen zonder jenever. Tegen de avond hoort Hein het rumoer weer komen. Hij ziet de Natte met Toon de lijs zijn kroeg binnen-zwaaien. Nu zal malle Elpie ook niet ver zijn en die neemt zijn vrouw, mooie Nel vaak mee, want zij is niet vies van een stevige borrel. Hij staat reeds achter de tapkast, schenkt haastig in. Er is niet veel gewerkt vandaag, dat ziet hij in een oogopslag; daar heb je notabene Albers en de stille Leen van Kampen, neëmaar, dan komen de anderen ook wel. Het zal hem benieuwen wat er vanavond gezegd zal worden.

De Zeeuw slaat met zijn vuist op de ruwe tafel. "Het moet nou es uit wezen," krast zijn rauwe stem. "Ik zeg, dat ik alles slikzat ben."

"Hou je eige nou es kallem, he," zegt Bosma. "We praten als mannen onder mekaar en geen sjikanes."

"Hoor Bosma," spot Albers, met zijn duim naar de altijd nogal bedaarde Bosma wijzend, "hoe die vent een kruier kan weze kan ik niet vatte; man, as je zo blijft ben je rijp voor een ouwe-mannen-huis. Toe Hein, tap nog es in."

Hein ziet hem even aan met zijn taxerende blik vanuit zijn half weggescholen ogen: "Je denk er wel an, dat je al dik in 't krijt staat, he?" Albers vloekt hartgrondig. "Tap in of ik verzuip je," buldert hij overeind komend uit zijn luie houding. Hij zakt weer in dezelfde houding tegen de kale tafel, als malle Riek hem haastig de borrel brengt.

"Ozo," gromt hij, "jij weet wat me toekomt en die ouwe van jou is bezope."

Riek schuiftel weer terug achter de tapkast om haar man de boodschap van Albers over te brengen. "As je nou 't hart heb zo sikkeneurig te doen," dreigt ze gedempt tegen haar man. "De cente komme immers wel, zanik dan niet zo." Ze duwt hem opzij om zelf in te schenken want ze heeft het sein van Rooie Nelis gezien en dat is ook een goede klant.

Leen van Kampen ziet stil toe; hij voelt zich puur zacherijng. Staat ook dik in 't krijt, zelfs bij zijn kostbaas, maar wat is een mens zonder plezier en hoe

kom je hier aan plezier? Er is niets anders dan de kroeg waar het warm is en waar je alles kunt zeggen — waar de drank je een gevoel van opgewektheid geeft en overmoed. Hij drinkt meer dan hij ooit gedaan heeft, zijn verdiensten die goed zijn, blijken hierdoor te laag en dit alles maakt hem kriegel. Dan die mooie Klaartje — die frisse, malle Klaartje. In de storm, als alle duivels uit de hel plotseling over de donkere Hei tieren, ja dan is ze poeslief, maar als de zon schijnt, dan kan hij opvliegen, dan weet ze van niks en ontloopt ze hem....

"Ik vind, dat we meer geld motte hebbe," lijst Toon. "Me Kaatje lust ook wel wat en ik moet dus werke voor twee zuiplappe." Hij grinnikt om zijn eigen woorden.

"Dan moet je spijkers met koppen gaan slaa," raadt Albers. "We moeten allegaar es tege de bazen zegge, dat we 't zat zijn. We werken alsof we van de duivel bezeten zijn en wie strijke de winst op? De bazen! Wij krije veels te weinig, wij doen het zware werk, maar betale — ho maar!"

"Nou," sust Bosma, "ze betalen ons toch wel goed, vind ik."

Albers stuift weer overeind. "Hoor je die blikke dominee? Zal ik je nou es goed wat zegge? Ze betalen ons veels te weinig. Zie je deze handen? Ik sjouw me rot en straks hebbe de hoge heren het kanaal en wordt 't goud binnen gesmeten en wie krijgt dat? Wij niet! En wat doen ze voor ons? Hoe vaak moet ik m'n plebegaaltjes voortsjorren om straks de rijke lui op de grachten van Amsterdam te laten wonen? Verroest, als ik dat neem. Ik wil jenever en daarmee basta."

Hij zakt weer terug in zijn luie houding, z'n knokige vingers trommelen dreigend op het bonkige hout van de tafel.

"Juistem," knikt De Zeeuw, een lange stoere kerel met donkere ringbaard om zijn brede mond, "juistem. En nou ben jij nog kruier, maar wat denk je van ons, slikkers? Ik ben slikker. Ik heb 't beroerste werk; sta de hele dag met me poten in de modder. De spitters en kruiers hebben geen last, maar ik ziet straks mool krom van de rimmietiek. Ik kan niet eens kiezen, wat ik wil — ik wil best spitter weze, dan ken ik vort as ik tot 't water heb gespit, maar nee: de Zeeuw zal in de modder staan — en daarom wil ik meer geld." Hij wrijft zich hoofdschuddend over zijn ringbaard: "Ik vind, dat er verschil moet zijn tussen slikkers en spitters."

"O ja?" kraait Rooie Nelis, die als spitter bij de drogen behoort, "o ja? Ik met mijn eigen knuisten dat verdomde zand schoppe voor schoppe op een plebegaaltje gooie en hup, zo in 't kiepkarretje; wat zou je daarvan denken? Moet ik daarom minder verdienen als jij? Wij, de drogen maken eigenlijk 't kanaal."

Klaassen knikt nadrukkelijk met zijn hoofd. "De Rooie het gelijk."

"Hij het geen gelijk," lijst Toon. "De slikkers motte meer verdienste want Malle Riek mot cente hebbe." Hij geeft een vale knipoog naar de vrouw van deze kroegbaas, die voortdurend inschenkt.

"Mooie Nel ook," hikt Malle Elpie, die aan zijn eigen vrouw denkt.

Albers schiet in een grove lach. "Hoor Malle Elpie, nou jouw Mooie Nel komt wel an d'r cente. La me niet lache, man. Zolang die zo'n lijf het, kan ze overal terecht."

Malle Elpie knikt tevreden; het is hem goed dat zijn vrouw vele nachten bij haar gretige klanten doorbrengt; zo kan hij rustig doorsnurken en het geld komt vanzelf binnen.

Leen drinkt aan een stuk door. De

rokerige keet draait als in een walm voor hem, maar wat hindert het? Een kerel drinkt en als een meid niet wil, nou, dan laat ze het.

Het is ver na middernacht, als Hein de schade overziet en zijn vrouw de geschonken borrels telt: het is morgen pay. Ziet er goed uit voor haar. Ze zal er als de kippen bij zijn, voor die wijven het geld van hun mannen uit de loonzakjes grissen.

Pieterse is ook weggeschuifeld; tegen zijn gewoonte in bleef hij de hele avond rondhangen. Die doole diender drinkt amper een slokkie; wedden dat hij hier was om te horen wat er gezegd werd? Zal z'n kwezel van een vrouw en begijn van een dochter wel bevolen hebben. Want er dreigt wel iets.

6 Plotseling, als een bliksemschicht uit dreigende zware wolken, is het oproer losgeflitst. Albers heeft op day-dag zijn loonzakje opengemaakt en het geld geteld om het dan nog eens te tellen en nog eens — "Barst," valt hij uit, "nou hebben die hufters weer wat anders uitgevonden."

Hij ziet De Zeeuw op zich toekomen. "Wat heb jij in je loonzakke?" De donkere ogen van De Zeeuw zijn bijna onder zijn borstelige wenkbrauwen verdwenen. "Te kort," antwoordt hij stug. Er komt rumoer; alle mannen die hun loon hebben ontvangen staan verdwaasd naar hun geld te kijken.

"Barsten kenne ze," tiert de Natte, "Nou benne de rapen toch wel gaar! Nou zet ik geen poot meer in 't slik, voor ze op terlui blote knieën beloven datte ze me niet meer zalle bedondere." Hij kauwt heftig op een stevige pruim achter z'n kiezen.

Toon de Lijs komt ook bij z'n positieven. "Wat een gemene streek" haalt hij uit, "wat een maatschappij! Betale te weinig en we verdiene al zo te kort — als ik die lui in me knuiste krijg geef ik ze een oplawaai, dat ze van schrik drie-keer teveel geve — dat doen ik."

Zelfs in deze situatie ziet men Toon de Lijs niet voor zulke sterke daden aan. "Toon zeit wat," hoont Klaassen, "Hij en de baas..."

"De baas?" valt Albers in, "Nee maat, de onderbaas doet dit en we nemen dit niet, we gaan erop af. Ik doe niks meer voor ik me volle loon krijg en ik vraag meteen om loonsverhoging anders graven ze dat kanaal zelf maar. Wie gaat mee?"

Ze groepen bij elkaar, er wordt op de grond gespuwd, er wordt in de grove handen gewreven, er wordt stevig gevloekt, want er gaat iets belangrijks gebeuren.

"Wie het 't gedaan?" Rooie Nelis dringt naar voren, z'n vuisten gebald, "Ik zeg: wie het 't gedaan? Leeft geen uur meer, wat ik je zeg."

"Hou je een beetje gedijsg," kalmeert Albers rondkijkend. "De Engelse zeur Maas het 't geflikt en nou gaan we hem effies vertelle, wat we van met denken, maar ik wil niet achter de tralies kommen. Rustig nadenken, kamera-den." Hij ziet de groep aangroeien: er komen meer slikkers en drogen van het werk naar hen toe. Het werk komt volkomen stil te liggen. De meesten hebben hun schoppen over de schouder gelegd in de hoogste staat van paraatheid; anderen zoeken haastig naar stokken en haken.

"We zoeken ons recht zelvrs wel!" schreeuwen ze, "We zullen..."

**De gelegenheid om te leven, te leren
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Uw kans

Het multiculturalisme is een permanent regeringsbeleid, hetgeen elk aspect van het canadese leven beïnvloedt. De canadese regering heeft multiculturele programma's samengesteld waardoor mensen van een verschillende culturele achtergrond aangemoedigd worden om hun ideeën, talenten en vakkundigheid zo te gebruiken dat zijzelf, hun eigen gemeenschap en alle Canadezen daar hun voordeel uit kunnen trekken. Neem deze kans waar om Uw eigen leven te verrijken, en help mee om Canada een hechter land te maken.

De realiteit van het Multiculturalisme

Het multicultureel beleid is niet gericht alleen op het verlenen van hulp aan etnische groepen. Er is een horizontale dimensie in het beleid, die alle activiteiten van de regering beïnvloedt. Hierdoor kan men verzekerd zijn van een coördinatie in het beleid, dat gericht is op het naar waarheid weergeven van de multiculturele realiteit van Canada en de belangen van de etnische gemeenschap.

Het Commissariaat voor multiculturalisme moedigt de media aan om de realiteit van het culturele leven accuraat weer te geven.

In Canada heeft de Minister, belast met het multiculturalisme, de taak om voor allen, ongeacht de etnische achtergrond, een gelijke kans te scheppen.

Een nieuwe geest van begrip

De kwestie van nationale eenheid vereist de aandacht van alle canadese culturele groepen. Het feit dat een groep zich afzonderlijk houdt van de rest, maakt Canada zwakker. Als wij tot een nieuw begrip willen komen, dan is het van essentieel belang, dat alle culturele groepen de belangrijke punten goed bestuderen en daarna een mening uiten, want wij dragen allen de verantwoording voor Canada's toekomst.

Het Multiculturalisme is een uitdaging

Moelijke tijden zijn er vaak de oorzaak van dat men zich realiseert dat de enige manier om gemeenschappelijke problemen op te lossen, is, door samen te werken. Sluit U aan bij de regering. Sluit U aan bij alle Canadezen. Draag er toe bij Canada tot een voorbeeld voor de gehele wereld te maken; een multiculturele, tweetalige natie, waar alle burgers in harmonie en voorspoed kunnen leven. Leef, leer en maak anderen met Uw beschaving bekend. Zo draagt U er toe bij Canada een hechter land te maken.

Wilt U Uw mening uiten
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Honourable Norman Cafik
Minister of State
Multiculturalism

L'honorable Norman Cafik
Ministre d'État
Multiculturalisme

ANNE HUTTEN

In the fabled quest for a Canadian "identity", Nova Scotia too is beginning to speak up. The French question has been simmering for some time, and has erupted this time over the translation of place names. Bluenoses are beginning to resent the extreme catering to French tastes.

Specifically at issue is the translation of Nova Scotia itself. A Latin name, it clearly stands for New Scotland. Now if this was indeed the name, there might be some justification for the use of Nouvelle Ecosse on all official forms, especially those emanating from "our" bank. But a name like Nova Scotia is no more susceptible to translation than are the many Indian place names in our country. No one would seriously consider names — Habitant, d'Escurse, Pereau, changed into English. What's good for the goose is good for the gander; therefore place names should be all inviolate, or every last one of them should be rendered in two, even three forms. The last option would be a cumbersome task, one which would stagger even our overgrown bureaucracy.

...

Nova Scotia is composed of one main peninsula, the "mainland", and a large island, Cape Breton, which during the last couple of decades has been connected to the rest of the province by a causeway. It is in Cape Breton that a great labor struggle was fought during 1970-71. Some of you may still remember the headlines covering the Nova Scotia fisherman's strike at that time.

In this book, "The Education of Everett Richardson", author Silver Donald Cameron traces the strike back to its roots, and outlines the many factions involved. (Don Cameron is one of the most common names in Cape Breton. To distinguish from all the others, this writer took Silver as a nickname, based on his great mane of white hair.)

Two companies were involved, Acadia and Booth; both of them subsidiaries of larger concerns. In three communities, almost simultaneously, the fishermen walked off their boats, the "dragers", and refused to go back. At issue was the fishermen's right to join the union of their choice, and thus obtain a lever for bargaining. Certainly some sort of tool was needed: Everett Richardson, a chief engineer aboard one of the dragers, was making only \$19.31 to \$142.19 for the eight to ten-day trips. This included double shifts, no sleep at all if the fish were good, and few safety precautions to guard the fishermen themselves.

The companies claimed that the men were not employees; they were "co-adventurers" on each trip, and thus were entitled to a share of the profits, not to regular wages. The fishermen complained that they had no control over any part of the operations, could not check how many fish had actually been caught and sold, and had to take what was handed to them. Everett Richardson was a very ordinary kind of guy, not very militant, but driven to joining the strike by the intolerable conditions that prevailed. Cameron suspects that the companies were doing all right financially; much of the profit, he claims, could have been funneled back into the parent holdings through smart bookkeeping methods.

Pushed to their limit, the men held out for fifteen months despite jail terms, near-starvation, and abuse. Cameron makes it clear that facets of the "establishment" worked together to gang up on them; the companies, the judicial system, the province's only daily, even outside publications combined forces to squash this rebellion from simple fishermen. Support, on the other hand, came from farmers in N.S. and P.E.I.; students and other labor unions. And despite the fact that the chosen union, the United Fishermen and Allied Workers Union, was forced out in the end, the fishermen won some impressive gains. Their right to bargaining is now firmly established; the establishment no longer saw them as pawns to be used in a master chess game.

"The strike was about respect", writes Cameron. He describes the fishermen thus: "Eleven men of great intelligence, courage and humanity, some of the finest men I had ever known, men who worked appallingly hard under terrible conditions, and who were treated by the codfish aristocracy as though they were scum whose lives and work counted for nothing."

One can quibble with Cameron's assessment of the UFAWU, of the fishermen themselves, of the strike's effects. One can also pounce on the profanity, the earthly humor, the scatological references. However, this book reveals a lot about the subtle forces at work in our society, especially as it affects the ordinary Joe. The labor scene is clearly outlined; and I have yet to read a better description of the fishermen's lifestyle.

Mentally handicapped Association formed in Alta

by Neil Vriend

A Christian association for the mentally handicapped, Rehoboth, has been formed in Alberta following years of discussion and dialogue with the British Columbia counterpart, Bethesda.

Three years ago a group of people in Alberta showed an interest in the cause of the mentally handicapped by joining the efforts of Bethesda, the British Columbia counterpart. In order to be recognized by the government of Alberta we had to form an independent association.

The first year our meetings, both board and general, were taken up with the business of hammering out definitions of our goals, basis, and constitution. As that took shape and we moved toward incorporation we paid more attention to making our cause known and recruiting members. What we continue to be concerned with, and what is perhaps the most difficult to determine, are the needs of the membership. Slowly that picture, too is taking on shape.

Last summer was spent in looking for property that seemed suitable. Conversations began to take place with various levels of government. First, on a local level, we had to deal with the county development appeal board to get their okay on the proposed change of the use of the property. In two public meetings we had a good opportunity to lay unfounded fears to

rest. Many people, we learned, are of the opinion that the mentally handicapped are dangerous and cannot be trusted. We were thrilled to see a

change in attitude in the audience when it was explained that we were not talking about mentally ill people, but

Continued on page 15

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In celebration of our 25th Anniversary the congregation of the
Burlington Christian Reformed Church
extends a warm invitation to all former members to join us in the celebrations:

DINNER AND SOCIAL EVENING
SATURDAY, JUNE 10, 1978

SPECIAL ANNIVERSARY SERVICE
SUNDAY, JUNE 11, 1978

For accommodations or further information please contact
Mr. John Glasbergen
604 Thornwood Ave.
Burlington, Ont. L7N 3B8
Tel. (416) 639-3605

Please reply before May 15, 1978

Praise ye the Lord, Praise God in His Sanctuary.
The Zion Christian Reformed Church of Pembroke extends a warm and special invitation to all former ministers and members and others interested to join us in the celebrations of our

DEDICATION OF OUR NEW CHURCH BUILDING AND 25th Anniversary

DEDICATION EVENING
Friday, 28th of April, 1978 at 8 p.m.

25TH ANNIVERSARY CELEBRATIONS
Saturday, April 29 at 7:30 p.m.

150 Drive In Road
Pembroke, Ont.

For accommodation and information please contact Mrs. J. Chattillon, 502 Lloyd Drive, Pembroke, Ont. K8A 7A7 or Mrs. G. vanderSleen, R.R. #3 Pembroke, ont. K8A 6W4.

Calendar of Events

The Salem Christian Mental Health Assoc. will sponsor marriage enrichment conferences in Aurora, Ont.: Feb. 24-26; in Ancaster, Ont.: Mar. 17-19.

A First — Bill Brady of CFPL radio (London) 980 has invited Gerald Vandezande, Executive Director of the Committee for Justice and Liberty, to host his popular talk show on Wednesday, March 8, from 10-12 a.m. Gerald will interact with the listeners and speak his Christian mind on a variety of local, national and international issues of public concern. You are cordially invited to tune in and to urge your friends and neighbors to do likewise.

Apr. 1 Frisian Play "It heft yn hannen" at 7:30 p.m., Hamilton Christian High School.
Apr. 5 Frisian Play at 8:00 p.m. Sarnia, Lambton Christian High School (295 Essex).
April 6 Elders' conference in Barrie, Ont. Christian School. Topic will be "Evangelism", with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 8 Frisian Play at 7:30 p.m., Jarvis District Christian School.
April 10 Elders' conference at Toronto District Christian High School in Woodbridge, Ont. Topic is "Evangelism" with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 15 Frisian play at 7:30 p.m., Chatham, Kent Secondary School (McNaughton Ave. E.)
Apr. 15 Andre Knevel at the organ with Adoramus Chorus and Maranatha singers in the Mount Hamilton Christian Reformed Church, at 8 p.m.
April 15 National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.

June 10 25th anniversary of the Burlington Christian Reformed Church dinner and social evening.
June 11 25th anniversary of the Burlington Christian Reformed Church special anniversary service.

Dated	Mailed	Deadline for one column classified ads	Deadline for all other advertising
Mar. 10	Mar. 8	Mar. 6	Mar. 3
Mar. 17	Mar. 15	Mar. 13	Mar. 10
Mar. 24	Mar. 22	Mar. 20	Mar. 17

Mentally handicapped
Continued from page 14
of those who had a mental handicap or two to contend with in life.
In dealing with the provincial government we learned that the government is indeed interested in decentralization; larger institutions must make way for home-like community residences. Although at this time we do not yet have government funding and do not know whether we can work with the government in order to qualify for funding we have received a great deal of moral support in making application.
We have purchased property near Stony Plain. A 2300-square foot bungalow with workshop and greenhouse sit on 40 acres of land. The idea is to provide mentally handicapped adults with a home in which a christian spirit prevails, an opportunity to learn skills called for in society, and training that will help them cope in a world away from Rehoboth.
If the mentally handicapped are to attain their God-given place in life then we as members of the association and society in general, rather than the mentally handicapped must be the object of most of the training and the ones with whom most of the adjustments are to be made. We, not the mentally handicapped, are the problem. By way of that discovery the Lord enables us to move over and make room. The Lord has so much to teach us by way of the mentally handicapped. From them we learn that quality of life is attained, not in remaining ahead in the world of fierce competition, but in serving one another and so being obedient to the Lord.
We have a property on the strength of a minimal down-payment and a vision. We look forward to hearing the sounds of life fill a home near Stony.

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Notes of Thanks

SLOTMAN: Fred and Margaret Slotman wish to thank all relatives and friends who made their 25th wedding anniversary a very happy day. Thanks for the best wishes, cards, flowers and gifts. Smithville, Ontario.

Births

DEMOOR: The Lord gave us our fourth child, first son and brother, RYAN DAVID, to lead in the way of His Kingdom.

Ina & Henry DeMoore; Renee, Tanya, Larissa.
February 19, 1978. 10655-74 Street, Edmonton, Alta.

KARSTEN: We thank the Lord who has richly blessed our home with the precious gift of another child, a son, PETER JAMES born on Feb. 8, 1978. A brother for Kimberley. Happy parents are Albert and Katie Karsten, 107 Hillview Street, Hamilton, Ont. L8S 2Z4.

KUIPERY: Praise God from whom all blessings flow". Dick and Arlene Kuipery (nee Schippers) thank God the Creator of Life who has made all things well, for the birth of ELIZABETH JO-ANNA, born February 12, 1978, St. Catharines, Ontario. 5th grandchild for Mr. & Mrs. John Kuipery, St. Catharines, Ont., 2nd grandchild for Mr. & Mrs. Klaas Schippers, Burlington, Ont., and 6th great-grandchild for Mrs. A. Schippers, Maranatha Home, Burlington, Ontario.

STRAMPEL: With praise and thanksgiving to our Lord, we are happy to announce the birth of our first born, a son, GEORGE JEREMY. Thankful parents are George and Alie Strampel (nee Tjeerdsma). Fourth grandchild for Mr. & Mrs. John Tjeerdsma and ninth grandchild for Mr. & Mrs. Jelte Strampel.

VANDEVELDE: The Lord has richly blessed us! With joy we announce the birth of our second child, KARLA LUCIA. Born to John and Hilde VandeVelde on February 1, 1978. A little sister for Suzannah. Happy grandparents are Dick & Annie VandeVelde and Cor & Jane Braam all of Terrace. 3732 Seaton Ave., Terrace, B.C.

VINK: "Lo, sons are a heritage from the Lord, the fruit of the womb a reward." Psalm 127:3
With gratitude to God, we are happy to announce the birth of our son, DEREK JOHN, 9 lb. 8 oz. born Feb. 12, 1978. A little brother for Laura, Janice and Michelle. The happy parents are Hans and Cathy Vink of Norwood, Ontario.

WESTRA: Leo and Jannie (Denekamp) give thanks to God for the birth of their first child, MICHAEL PETER, born on Feb. 9, 1978. 2nd grandchild for Mr. & Mrs. P. Westra of Ottawa, Ont. and 4th grandchild for Mr. & Mrs. S. Denekamp of Burlington, Ont. 1446 Laperriere Ave., Ottawa, Ont.

WISSINK: With praise and thanks to God we gratefully announce the birth of our son, MARK WILLIAM, born January 12, 1978. Proud parents are Willem and Dickie Wissink (nee Prins), Ottawa, Ont.

Marriages

THALEN-TAEKEMA: Mr. & Mrs. M.E. Thalen of Sardis, B.C. are pleased to announce the forthcoming marriage of their daughter JANTINA MARIANNE to GERRY son of Mr. & Mrs. H. Taekema of Chilliwack, B.C., on Friday, March 3rd, 1978 at 7:30 p.m. in the First Christian Reformed Church, Chilliwack, B.C. Rev. G. Hoogeterp officiating.

Anniversaries

With thanks to God, we announce the 25th wedding anniversary of our parents and grandparents.

FRITS and GRACE DATEMA
(nee DeVries)

on March 12th, 1978.

Margerita & Carl Mount
Mathilda & Rene Tisseur
Ralph & Pat Datema; Wilfred
Anita Datema
Frank Datema

R.R. #1 Auburn, Ont. N0M 1E0.
We hope to celebrate this happy occasion D.V. on March 20th, 1978 (evening) at the Auburn Hall. All friends welcome.

Congratulations
Mom and Dad
on your Golden

Wedding Anniversary!

The Lord's goodness and mercy was your joy and strength during fifty years of happy marriage. Your Christian love, faithfulness and understanding spirit has uniquely challenged all of us. We thank the Lord for His grace and for your witness. We pray that our God may continue to bless you and all of us together for many more years.

Tena & John Geerts
Jacob & Hazel DeJong
Marge & Peter DeVries
Helen & John Cappon
Wynne & Gerald Vandezande
Jess & Tom Posthumus
Betty & Pete Mostert
Mary & Sy Wassenaar
Allan & Elaine DeJong
Willa & Henry Westendorp
Ida & Henry Lunshof
Nancy & Gary DeBoer
Lillian & John Buesink
and your thirty-seven boisterous grandchildren.

Open House: D.V. March 18, 1978 from 2-5 p.m. in the First Christian Reformed Church, Exmouth St. and Murphy Road, Sarnia, Ontario.
Home Address: Benne and Ida DeJong, R.R. #1 Wyoming, Ont.

1953 1978
Ommen Abbotsford
With thankfulness to our heavenly Father, we are pleased to announce that on April 1, 1978 D.V. we may celebrate the 25th anniversary of our dear parents,

DICK and MARG DELANGE
(nee VanLenthe)

Their thankful children and grandchildren,
Matsqui—Rhea & Ed DeJong;
Marie and Trevor

Chilliwack—Jerry & Teresa DeLange

Abbotsford—Albert & Irene

Geraldine

Margaret & Dave

Richard

Open house at 2nd Christian Reformed Church Hall from 1-5 on March 31.

30631 Old Yale Rd., R.R. #3
Abbotsford, B.C.

Op 11 maart D.V. hopen mijn lieve kinderen

JACOB NAGTEGAAL

and

JACOBA KRANENBURG

met hun kinderen de dag te herdenken dat zij 25 jaar geleden in de echt zijn verbonden. Mijn bede is dat God hen allen te samen nog vele jaren zal sparen is de wens van hun moeder.

H.J. Nagtegaal-Wieringen, Leiden-dorp, Holland.

Anniversaries

O give thanks to the Lord, for he is good, for his steadfast love endures forever. Psalm 136:1

With joy and thankfulness to God, we like to congratulate our parents,

JOE and SALLY FEDDEMA
(nee Lootsma)

on their 25th wedding anniversary on March 12, 1978. Their thankful children,

Cobourg, Ont.—Cecil & Sylvia;
Nathan
Blackstock, Ont.—Paul
At home—Brian
Anita
Christine

Reception will be held on Saturday, March 11, 1978 from 8-10 p.m. in Holland Marsh Senior Citizen Centre for all those who would personally like to bring their best wishes.
Home address: R.R. #4, Bradford.

1928-1978

Congratulations to my uncle and aunt,

MARTIN JOOSSE

and

NELLIE JOOSSE

(nee Willeboordse)

who will celebrate their 50th wedding anniversary March 13th, 1978. We pray that the Lord will continue to bless and keep them in the years to come.

Wilma Willeboordse
Mailing address: Sunshine trailer court, 7403 46th Ave. N., Lot 234, St. Petersburg, Florida.

1953 St. Thomas 1978
March 14

With joy and thankfulness we announce the 25th wedding anniversary of our parents:

JAN H.G. VANDERGEEST

and

WILHELMINA VANDERGEEST

(nee Speelman)

"The steadfast love of the Lord never ceases, His mercies never come to an end. Great is Thy faithfulness."

John, Peter, Anthony, Martin, Willy & John, Ann-Catherine
Open house will be held on Saturday, March 11, from 2-5 p.m. at home, 106 Fairview Ave., St. Thomas.

Leiden Mississauga
1953 1978

We thank the Lord that on March the 11th we may celebrate the 25th anniversary of our parents,

JACK and CO

NAGTEGAAL (nee Kranenburg)

We pray that God will continue to bless them, and guide them and keep them in His care.

Berthy
Jackie & Martin
Liz
Ron
Paul
William
Victor

3147 Given Rd., Mississauga, Ont.

1928 1978

With joy and thankfulness to our Lord and heavenly Father, we hope to celebrate on April 5, 1978 the 50th wedding anniversary of our dear parents and grandparents,

KLAAS and ALICE VISSER
(nee Muizelaar)

We thank God for his love and guidance through these years and pray that He continue to bless them in the years to come. Their thankful children:

Taber—Klaas & Grace Visser

Brooks—Agnes & John Slomp

Taber—Hans & Lena Visser

Jenny & Harry Stolk

Dieny & Sietse Geertsma

Dick & Marilyn Visser

Morris & Margaret Visser

31 grandchildren

Home address: 4912-54th Avenue, Box 844, Taber, Alberta.

Anniversaries

With joy and thankfulness to God, we wish to congratulate our parents

KLAAS and GRACE VISSER
(nee Kiers)

on the occasion of their 25th wedding anniversary on April 6, 1978. That the Lord will continue to bless them in the years to come is the prayer of their children:

Clarence
Alan
Arlene & Harry
Ron
Susan

Home address: Box 659, Taber, Alberta.

Tres Arroyos Thunder Bay
1948 1978

With thanks to God for His goodness and abiding care, we hope to celebrate the 30th wedding anniversary of our parents and grandparents on March 3, 1978.

SIMON & WIETSKE (Wilma)
ZWAAL (nee Vis)

God bless them for being there to share our happiness, joys and sorrows and for the love they have shown their children and grandchildren. May our Savior be near and keep them in the years ahead both for each other and those who love them.

With love, their thankful children and grandchildren:

Thunder Bay, Ont.—Fred & Lucia
Kloosterhuis; Lisa & Christopher
Thunder Bay, Ont.—Peter & Lena
Hoogsteen; Roberta, Ian & Sheri
Branchton, Ont.—Ray & Dina
Schuurman; Lori-Ann
Home address: R.R. #6, Thunder Bay "F", Ont. P7C 5N5.

On February 20, 1978 the Lord granted 25 years of happy married life to our parents,

GEORGE and JEAN PETRUSMA

We hereby extend a hearty welcome to our relatives, their friends and acquaintances to join us and our parents in the gymnasium of the Georgetown District Christian School on Trafalgar Rd., on D.V. Saturday, March 18, 1978 from 7:30-9:30 p.m. to celebrate this happy occasion.

It is our prayer that the Lord may grant us as a family many more happy years together. Their grateful children:

Edward
George
Michael
Marlena

28 Ewing St., Georgetown, Ont. L7G 2P9.

Their wedding text was Proverbs 3:3,4. "Let your good faith and loyalty never fail but bind them about your neck. Thus will you find favour and success in the sight of God and man."

On March 7, 1978, the Lord willing, we will celebrate our parents and grandparents,

ANKO MEYER

and

GEESIENA MEYER (nee Kuiper)

the occasion of their 40th wedding anniversary. We wish them many more years together and the Lord's blessing. Their children:

Dunnville—Ellen and Joe Batenburg

Dunnville—Ellen & Joe Batenburg

Bradford—Sandra & Walter Visser

Dunnville—Lucy & Robert Fletcher

Holyrood—John & Kiri Meyer

Dunnville—Bert & Gail Meyer

Keswick—Margaret & John Mori

Cayuga—Ann & John Hamilton

Cayuga—Rena & Jerry Hoffman

Dunnville—Lucas & Alice Meyer

Keswick—Rudy Meyer
and 33 grandchildren
Home address: R.R. #9, Dunnville, Ont. N1A 2W8.

Obituaries

Met diepe droefheid geven wij u kennis dat de Heere heden onverwacht uit ons midden heeft weggenomen, mijn geliefde man en onze lieve vader, behuwd- en grootvader

LUITE BRUINEWOUDE

echtgenoot van Maria Johanna de Vente.

op de leeftijd van 59 jaar.

Harderwijk—M.J. Bruinewoud-de Vente

A. Bruinink-Bruinewoud, G.J. Bruinink

Rozenburg—K. Breukel-Bruinewoud, W. Breukel

Woodstock, Ont.—A. Batterink-Bruinewoud, H. Batterink

Milton, Ont.—C. Kikkert-Bruinewoud, H. Kikkert

Lindsay, Ont.—M.J. deJonge-Bruinewoud, J. deJonge

Hamilton, Ont.—J. Bruinewoud

Harderwijk—M.S. Bruinewoud en kleinkinderen

Harderwijk, 5 februari 1978

Van Speycklaan 52
De begrafenis heeft plaats gehad op woensdag 8 februari om 14.00 uur op de Algemene Begraafplaats te Harderwijk.

On Saturday, February 25, 1978 our Lord suddenly took home to heaven,

BONNIE DEN BOK

at the age of 16.

She was a good friend to all in our group, and we will miss her very much. May God give comfort to her parents and family.

Hymn 411

The Collingwood Young People Society.

The consistory of the Christian Reformed Church of Collingwood, wishes to express its deepest sympathy to Mr. & Mrs. J. den Bok and family with the sudden passing away of their daughter and sister,

BONNIE

May you find comfort in this that she also belongs with body and soul to our faithful Saviour.

February 25, 1978

The Consistory.

On Sunday, February 12, 1978 the Lord, in His wisdom, took unto Himself,

JOHANNA KLOOSTERMAN

beloved wife of Hendrick Kloosterman and loving mother of

Nick & Diane Kloosterman

John & Donna Kloosterman

Anna & Kenneth Morrow

and dear grandmother of six grandchildren.

We thank God for His sustaining grace and take comfort in the glorious truth that Jesus is the resurrection and the life to all who believe in Him. Great is His Faithfulness.

6 Bayview Dr., Sunnyside, Midland Ontario.

After a lengthy illness, on February 16, 1978 the Lord called home our dear Father and Grandfather,

PETER TAZELAAR

at the age of 77 years.

Romans 8:38-39.

Dear Father of:

Kamloops, B.C.—Henry & Mary

Ekkel

Nelson, B.C.—Cor & Betty Tazelaar

Houston, B.C.—Bill & Margaret

Vriend

Kamloops, B.C.—Henry & Helen

Tazelaar

Williams Lake, B.C.—Tony & Yvonne Tazelaar

Kamloops, B.C.—Dick & Linda

Tazelaar

and 18 grandchildren.

The funeral took place on Saturday, February 18, 1978 at Kamloops,

B.C. Rev. Dave Tigchelaar of Kamloops, B.C. and Rev. George Vink of Vernon, B.C. officiating.

847 Evergreen Place, Kamloops, B.C.

Classified AdVERTISING

Real Estate

Farms and Income Property

200 acre hog farm, including bank barn and new 36 x 60 hog barn. Tiled. Includes two 8-room houses. Priced at \$179,500.00 with existing F.C.C. mortgage of approximately \$122,000.00 at 8 5/8% . M.L.S.

100 acre hog farm, four bedroom home, bank barn, new pole barn for beef, new farrowing barn with ventilation system, stable cleaner. Land in a high state of cultivation. Priced at \$149,000.00 with F.C.C. mortgage of \$54,000.00.

200 acres, priced to sell at only \$114,500.00 with low down payment of \$35,000.00 and V.T.B. 1st mortgage at 9% . 1½ storey brick house, 4 bedrooms, bank barn, pole barn and implement shed. M.L.S.

147 acre dairy farm, highly productive land, large barn, milk house, two silos, new addition with 60 ft. automatic feeder, 4 bedroom brick home, situated on main highway. Priced at \$175,000.00 with terms being existing F.C.C. mortgage of approximately \$40,000.00 at 9% .

80 acres, just off Highway #9, with 70 acres workable, balance in hardwood bush with stream alongside. Excellent building site. Priced at \$52,500.00 with \$25,000.00 down, V.T.B. 1st at 9% . M.L.S.

160 acres, adjacent to above lot. Close to Guelph. 80 acres workable. 15 acres hardwood bush. Front 10 acres tile drained. Priced at only \$59,500.00 with \$25,000.00 down, V.T.B. 1st at 9% . M.L.S.

For more information on these or any other properties please call:

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Arthur, Ont. N0G 1A0

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We have listed a good variety of hog and cash crop farms.

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Peter Damsma
R.R. #5 Clinton, Ont.
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Hank Hassebrook
935-7338 home or at
Co-Operative Trust Realty
688-9124

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We have several homes available in the vicinity of the Christian Schools and churches. For free information call

Hank Hassebrook
935-7338 home or at
Co-Operative Trust Realty
688-9124

Employ Wanted

Young, responsible, very dependable student desperately seeking employment of any kind. Have some experience in farming and carpentry. 824-7771 or write Bob Vandenberg, 356 Maritime Hall, Schooner, University of Guelph, Guelph, Ontario, N1G 2W1.

Young married couple, graduating from Dordt College in May '78 with BA's in Social Services, are seeking employment in any social service area, especially in group home care for youth or in work with the elderly. If interested please contact: L. Vanderkwaak, 333½ 6th St. SE, Sioux Center, Iowa, 51250. Resumes furnished upon request.

Domestic help

Housekeeper for Motherless home. Two young, school going children. Modern house in rural area near Oshawa. Duties include child care and household work. Two days per week off. Please write, giving information to Box #4260, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Advertising with us
brings results!

Personal

Bejaarde man, omgeving Sarnia, zoekt een huishoudster/gezelschapsdame. Goed salaris. Auto tot beschikking. Brieven zullen in volkomen vertrouwen behandeld worden. Schrijf naar Box # 4267, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Cottages

LAKE NIPISSING

modern 2 and 3 bedroom house-keeping cottages.
For information call 705-752-1118 or write John & Bev Vandenberg
Glen Echo Cottages
R.R. #1 Callander, Ont. P0H 1H0

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings.
Don and Irene Crann
(new owners)

Help wanted

The Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina, is looking for a qualified

Library Assistant

to work primarily with printed materials handled under its modified Library of Congress system.

A Master's degree in Library Science and proficiency in cataloging are required. A background and interest in Presbyterian and Reformed history and in Museum work will be helpful.

The salary is \$9,000 a year; the environment is strictly non-smoking; the position will be filled without regard to race or sex.

If you are interested, write to Dr. Kenneth J. Foreman, Jr., Executive Director, the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina 28757, or telephone him at 704-669-2961, or 704-669-7061 or 704-669-2782.

Teachers Needed

Toronto District Christian
High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology
Mathematics
English
French

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Music
Boys Physical Education

Send applications to:
Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

The Fruitland John Knox
Memorial Christian School

invites applications from teachers for vancancies in the primary and junior grades. An interest in French will be an asset. Send your letters of application including a resume to the principal,

Mr. J. Doornbos,
Fruitland John Knox Memorial Christian School
Box 27, Fruitland,
Ontario, L0R 1L0
Phone: 416-643-2460

Hamilton District Christian
High School

28 Athens St.
Hamilton, Ontario
L9C 3K9

invites applications for an opening in the business department and possible openings in the science and history-geography departments. For further information contact:

John E. Top, principal
389-3411

Sarnia Christian School

invites applications for possible openings in:

Kindergarten
Primary
Junior and
Intermediate

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Help wanted

Greenhouse work

Position open for a rose cutter. Experience preferred. Apply:
Creekside Gardens
Box 25
Jordan Station, Ont. L0R 1S0
Telephone: 416-562-4126

Capable person to help with 2 small children and some housework. Live in or out in Burlington, Ont. Please write to: Box #4268, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted single worker for year round employment on dairy farm. Smithville area. Call 957-7060.

Experienced conscientious married person for modern dairy farm in New Market area. Must be reliable and capable of responsibility. Good 3 bedroom house available. Wages negotiable. Can start March 1, 1978. Phone 416-895-9975.

We have a position available for a christian girl to help and live in with young family, located in Burlington area. To apply, write to Box #4269, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

The Board of the Christian Youth development Society of Abbotsford, B.C., invites applications for

House Parents

A dedicated christian couple is needed. The successful applicants are to be in charge of a group home for homeless boys and girls between the ages of 12 and 18 years.

Good salary and living quarters provided. For more information phone: 604-826-6872. Send applications to Christian Youth Development Society, c/o Joyce Venema, 34917 Harris Road, R.R. #1 Matsqui B.C., V0X 1S0.

Applications are invited for the position of

Sales Representative

calling on farms, feed mills, and industrial establishments. Selling feed supplies, rodent controls and other products. Agricultural background will be helpful but not essential. Must be aggressive and willing to travel. Please submit written resume to:

TURKSTRA'S EGGS LTD.
2410 Industrial St.
Burlington, Ont. L7P 1A5

Welder Fabricator Wanted

Progressive fabricating company in Belleville requires a neat, energetic person for its railing department.

- Welding experience necessary.
- We are willing to train person for railing fabrication.
- Also needed is a welder fabricator for general fabricating.
- Blueprint reading ability is essential.
- Should be able to work with a minimum amount of supervision.

Doef's Ironworks Ltd.

R.R. #5, Belleville
Ont. K8N 4Z5
Telephone: 613-692-9131 (business) or 962-1297 (residence)

Classified Advertising

Teachers Needed

ONTARIO

AYLMER: Immanuel Christian School will require a teaching principal and a teacher for grade 1 and 2 for the 1978-79 school year. Please send applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel.: 519-773-8476 (school).

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

BRAMPTON: John Knox Christian School invites applications for an opening in the intermediate grades, and a 1/2 time remedial teaching position, as well as possible openings in primary grades. Please send letter of inquiry or application to: Mr. Ike Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. Tel. 416-451-3236 (school) or 416-457-7250 (home).

BRANTFORD: The Brantford Christian School invites applications for possible openings in the primary grades, beginning September 1978. For information or application forms please contact: Mr. William Siofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: 519-752-0433 (school) or 519-753-9557 (home).

CAMBRIDGE: The Cambridge Christian School Society is inviting applications for the position of, **Teaching Principal** for the 1978-79 school year. Please send resume to: Cambridge Christian School Society c/o Mr. G. Veening, Secretary, 99 St. Andrews St., Cambridge, Ont. N1S 1M7.

CHATHAM: The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

DRAYTON: Calvin Christian School of Drayton, Ont. invites applications for a position in the following areas:
a) Teacher for a junior and intermediate grade.
b) Part time teacher for 3 days a week.
Please send letters of application to: John Tamming, principal, Box 141, Drayton, Ont. N0G 1P0.

DUNDAS: Calvin Christian School will be in need of a teacher for grade 1, beginning September 1978. Please send your letter of application including a short resume of qualifications, experience and general background to: Garry Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2. Telephone: school 416-627-1411 or home 416-627-5323.

GUELPH: John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 3 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home).

Teachers Needed?
Advertise with us.

Teachers Needed

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:

W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

LONDON: London Parental Christian School invites applications for three positions: teaching principal, a half-time remedial teacher, a half-time kindergarten teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

OTTAWA: The Ottawa Christian School invites applications from experienced teachers for the primary and junior grades for September 1978. Teachers with French and music preferred. Please direct inquiries to: Mr. Hubert Huyer, Principal, 2191 Benjamin Avenue, Ottawa, K2A 1P6. Telephone: School—722-5836; Home—729-3526.

OTTAWA:

The Community of Christian learning (Ottawa) invites applications for a **Principal-teacher**

The CCL is a small interdenominational High School, with an emphasis on community, and a low student-teacher ratio. Applicants should be versatile, willing to have a high degree of personal contact with students, able to promote co-operation among staff, and be free to undergo orientation and training during part of the summer. Please write:

Mr. Bob Hudspith, head teacher
CCL, P.O. Box 2064, Station D
Ottawa, Ont. K1P 5W3
Phone: 613-722-1175 (school)

ST. THOMAS: Ebenezer Christian School has a grade 1/2 combination vacancy, beginning September 1978. Please send application and resume to: J. Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: 519-633-0690 (school).

STRATFORD: Through God's continued blessings we at Stratford District Christian School can now plan for expansion for 1978-79. Openings are available in K through 8. If you are interested in the challenges of an interdenominational school, please write to: J. deJager, principal, Box 276, Stratford, Ont. N5A 6T1. Telephone: 519-271-7292 (school).

STRATHROY: The John Calvin Christian School will be in need of a teaching principal for the 1978-79 school year. A possible vacancy exists in grade 3. Please send letters of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone: 519-245-1934 (school) or 519-245-1658 (home).

TRENTON: Trenton Christian School will need a teacher for the Junior grades, 5/6 level, for the 1978-79 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

Teachers Needed

WILLOWDALE: Willowdale Christian School invites applications for teaching positions. For an application form please contact: Mr. A. Ben Harsevoort, principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Telephone: 416-222-1711 (school).

WOODSTOCK: John Knox Christian School Society is in need of a grade 1 and a grade 2 teacher for the 1978-79 school year. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, Board Sec., Box 201, Innerkip, Ont. N0J 1M0.

WYOMING: John Knox Christian School is in need of a teacher for a combined grade 1 and 2 class (15 pupils), for the 1978-79 school year. Please direct inquiries to: John Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: 519-845-3112 (school) or 519-845-0295 (home).

ALBERTA

CALGARY, ALTA.: The Calgary Christian School will have several vacancies in the lower elementary grades as well as in each of the following high school areas: Math, Science and Social Studies. A full time French and Music teacher will also be needed for grades four through twelve. For application and/or further information, please contact Mr. G. Vanderveen, Principal, Calgary Christian School, 2839-49 Street S.W., Calgary, Alberta, T3X 3X9.

LACOMBE: Lacombe Christian School will be in need of two teachers for the 1978-79 school year. One vacancy involves the junior high school social studies field primarily. The other opening will be in the lower elementary area for most of the day and remedial work to complete the assignment. Lacombe Christian is a well established school that offers attractive working conditions.

Contact:

Mr. N. Brouwer, principal
Box 1749, Lacombe
Alberta T0C 1S0

LETHBRIDGE, ALTA.: Immanuel Christian School, Lethbridge, Alberta anticipates openings for the 1978-1979 school year. Immanuel Christian is a large school with Kindergarten through grade twelve; enrollment is over 500. Please indicate your grade preference for K. though grade six, and your area of specialty for Jr. and Sr. High. Apply to Mr. H. Konynebelt, Principal, Immanuel Christian School, 802-6th Avenue North, Lethbridge, Alberta, T1H 1Z1. School phone: 328-4783; Home: 1-328-7195.

BRITISH COLUMBIA

CHILLIWACK, B.C.: The Chilliwack Christian School is in need of a Teaching Principal and Teacher for grade 1-7 for 1978-79. Please direct inquiries to: L. Ypma, sec., 46599 Montana Drive, Chilliwack, B.C. V2P 6L9.

HOUSTON, B.C.: Houston Christian School will require one primary teacher for 1978/79 school year. Mail correspondence to: J. Franklin, principal, Box 237, Houston, B.C. B0J 1Z0.

SAANICH, B.C.: "Teach where the crocus blooms in January." Applications are invited from teachers interested in a primary teaching position. Those with experience or special training in primary education and music are preferred but all applicants will be considered. Further information available on request. Write: Wm. A. VanDyke, Principal, Saanich Christian School, 671 Agnes St., Victoria, B.C. V8Z 2E7.

Teachers Needed

SMITHERS, B.C.: Smithers Christian School is in need of primary and intermediate teachers for next term and would also solicit applications for Mathematics, Chemistry, Commercial and French positions for possible expansion to senior secondary. Send all correspondence to: Glen Ewald, Box 2117, Smithers, B.C. V0J 2N0.

Teachers Needed

VICTORIA, B.C.: Pacific Christian Secondary School — Victoria, B.C. requires the services of a junior high teacher from Sept. 1978. Preference will be given to candidates with some teaching experience and the ability to teach mathematics. The main requirement is flexibility and the desire to be part of a growing school. For details write: The Principal, 1530 Lionel St., Victoria, B.C. V8R 2X8.

Edmonton Christian Schools

Administrative Principal

One of a 3-member High School leadership team, complemented by a director of student services and a director of curriculum and instruction. Experienced, richly diversified staff of 16 and student body of 280. Biblical perspectives and positive school and community atmosphere, promise growth and continued reformed education. If interested contact:

G. Ebberts, principal
Edmonton Christian High School
14304-109 Ave., Edmonton, Alta. T5H 1H5

Edmonton Christian Schools

Several positions available for the coming school year. Positions include:

Curriculum Development
Kindergarten
Elementary
Junior High
Science
Physical Education
Music
Senior High
Business Education
Mathematics
English

The Edmonton Christian Schools are actively nurturing the growth of Christian Education in the Edmonton area as seen in

- position of curriculum coordination
- position of remediation
- active parental involvement
- enrolment of a substantial number from Evangelical Community
- 3 building additions in 4 years

Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days.

All of this just hours from the mountains.

Please contact:

Lee Hollaar, principal
Edmonton Christian Schools
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818

Fraser Valley Christian High School

British Columbia

Due to an anticipated increase in enrolment for the school year 1978-1979, possible vacancies may become available in any of the

major areas of studies

but especially in:

History	English
Business Education	Librarian/Teacher
Home Economics	French

Applicants, especially those with experience, are asked to submit a complete resume soon. Interviews will be conducted, d.v. at Dordt (Feb. 25); Calvin (Feb. 27, 28); Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3). For further information contact:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.
Surrey, B.C. V3R 1C3.
or phone (604)581-1033 (school) or
(604)581-4938 (evenings).

London District Christian Secondary School

24 Braesyde Avenue
London, Ont. N5W 1V3
Phone: 455-4360

invites applications for the position of **ENGLISH TEACHER**

Please send personal resume, qualifications, academic transcript and references to:

Mr. Wayne Drost, Principal

Books

LET'S PLAY CHESS

editor: Pete Layer

THE DECEMBER LADDER

Contestant	Problems: #723	#724	#725	#726	Sub- total	Previous total	
	Points: 6	2	3	2	13		
M. Mellissen (IV)							
Winnipeg, Man.	6	2	-	2	10	70	80
G. Bloemendal (II)							
Brampton, Ont.	6	2	3	2	13	66	79
J. Wilms (III)							
Lindsay, Ont.	6	2	-	2	10	49	59
K. Amsinga (II)							
Strathroy, Ont.	6	2	-	2	10	48	58
H. Brouwer,							
Saanichton, B.C.	6	2	-	2	10	48	58
J. Willemsma (I)							
Wilsonville, Ont.	2	2	-	0	4	47	51
R. Buist,							
Burlington, Ont.	6	2	-	-	8	16	24
F. VanderWoude							
Renfrew, Ont.	6	2	2	2	12	11	23
H. Douma (I)							
Wellandport, Ont.	6	2	-	2	10	8	18
B. Cooke							
Prospect Park, N.J.	6	2	0	1	9	7	16

Comments:
Two contestants managed to find the Knight-wheel Problem, #725. Congratulations! They overcame such hurdles as figuring out that there were no pieces missing (the numbers under the diagrams were juggled around) and finding the missing variations. The other problems caused fewer headaches, so that fewer points were lost overall.

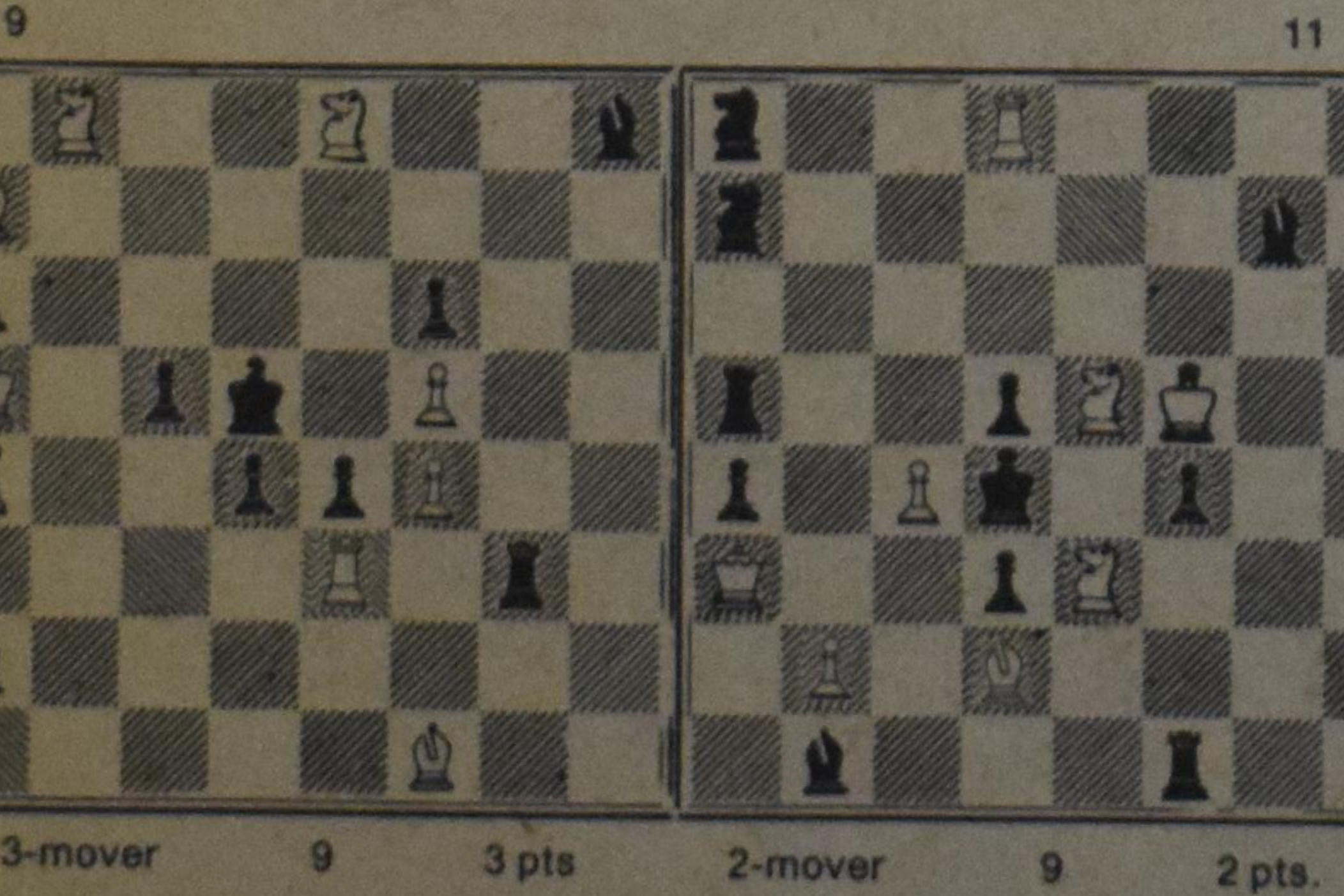
Solutions to the December Problems

#723 (Tryssoone)
A. Key: 1. B-N2, threat: 2. B-R3 mate
B. Key: 1. B-B3, tempo
C. Key: 1. B-K4, threat: 2. B-N6, 3. B-K8 mate
#723A: Try: 1. B-K4?, B-N3 no mate
724 (Meurs)
Key: 1. Q-B3 threat 2. Q-KN3 mate
#725 (Eerkes)
Key: 1. K-R4 threat: 2. N-B5 ch., KxP; 3. N-N3 mate
Wheel Variations: 1. —, BxP; 2. N-B8 ch., K-B4; 3. N-K7 mate
1. —, RxP; 2. N-K8 ch., K-B4; 3. NxP mate
1. —, PxP; 2. N-B4 ch., K-B4; 3. N-K3 mate
Other: 1. —, N-N2; 2. PxR ch., KxP; 3. NxP mate
Try: 1. K-B2?, P-N6 ch., 2. K-K3, RxP ch., 3. no mate
#726 (Krutchov)
Key: 1. Q-B3 Threat 2. Q-B4 mate
Try: 1. QxP, N moves check
Dutch Solutions:

#723A: 1. Lg2 dr. 2. Lh3 enz.
#723B: 1. Lf3 tempo
#723C: 1. Le4, dr. 2. Lg6 enz.
#724: 1. Dc3 dr. 2. Dg3 mat
#725: 1. Kh4 dr. 2. Pf5 sch., Ke4; 3. Pg3 mat
1. —, Le4; 2. Pc8 sch., enz.
1. —, Te4; 2. Pe8 sch., enz.
1. —, de4; 2. Pc4 sch., enz.
1. —, Pb7; 2. cd3: sch., enz.
#726: L. Dc3 dr. 2. Dc4 mat

FIRST SERIES OF PROBLEMS IN MARCH

#735 M. Camaroni, Italy, 1947 #736 O. Wielgos, Germany, 1962



Notes:
1. I think you will find these problems similar in many aspects! Both authors placed the Black King in the centre surrounded by eight other pieces. All except two of the remaining pieces are on the edge of the board. Both problems contain very few variations so that most of the pieces play a passive role. The themes or idea of each problem are displayed twice on different areas of the board. Perhaps you can find more similarities in the solution, although they are by no means identical.
2. Please give the key, threat and all variations for #735 and the key and threat, if any, for the two-mover, #736.
3. The deadline will be given with the next series of problems.

Taking a closer look at black ministers

Images of a Black Preacher by H. Beacher Hicks Jr.; published by Judson Press; paperback, 185 pages. Reviewed by Harv Nyhof.

In this book the author traces the history of the black preacher from slave time to the present. He shows the slave preacher as a person achieving his position because of above average vocabulary or cunning.
The negative aspects of the black preacher are brought into view in the second chapter of the

book. Mr. Hicks accuses the media of fostering this negative image. Theater, radio, and books have, according to the author portrayed the black preacher as a bumbling and greedy leader of a pliant congregation.
But on a positive note, Mr. Hicks brings out the accomplishments of various black preachers in helping their people realize the "better life". The writer of this book would have the modern black preacher assert aggressive leadership. The only way to be effective, he claims, is for the black preacher to be in the

forefront fighting the battle for social justice.

The ideas expressed by the author of this book are interesting. Anyone with a strong Calvinistic upbringing will find many of these ideas disturbing. Jesus Christ as Lord of life is generally lacking.

I suppose while many preachers both black and white, are working to improve things on this earth, there must be some, one would hope, who are so busy spreading the good news they do not have much time for all these peripheral things.

Husband and wife roles, biblically speaking

Women, Men and the Bible by Virginia Ramey Mollenkott; published by Abingdon, Nashville, 1977; paperback, pp. 138; price \$4.25. Reviewed by C. Farenhorst-Praamsma

The attempt Mollenkott makes to equalize between men and women is, indeed, attractive to the female species at first glance. She is a scholar who is well-versed in the scriptures and seems to have Hebrew and Greek at her fingertips. Jewish culture has put women down for centuries, she writes, and Jesus breaks down this barrier. Mollenkott severely criticizes the male's 'head of the house' role and continually comes back to the fact that mutual submission, not just submission on the part of the wife, outlines a christian marriage. Basic deci-

sions, problems, etc., are discussed on an equal-partnership basis, as each one, in love, as Christ's major premise, defers to the other.

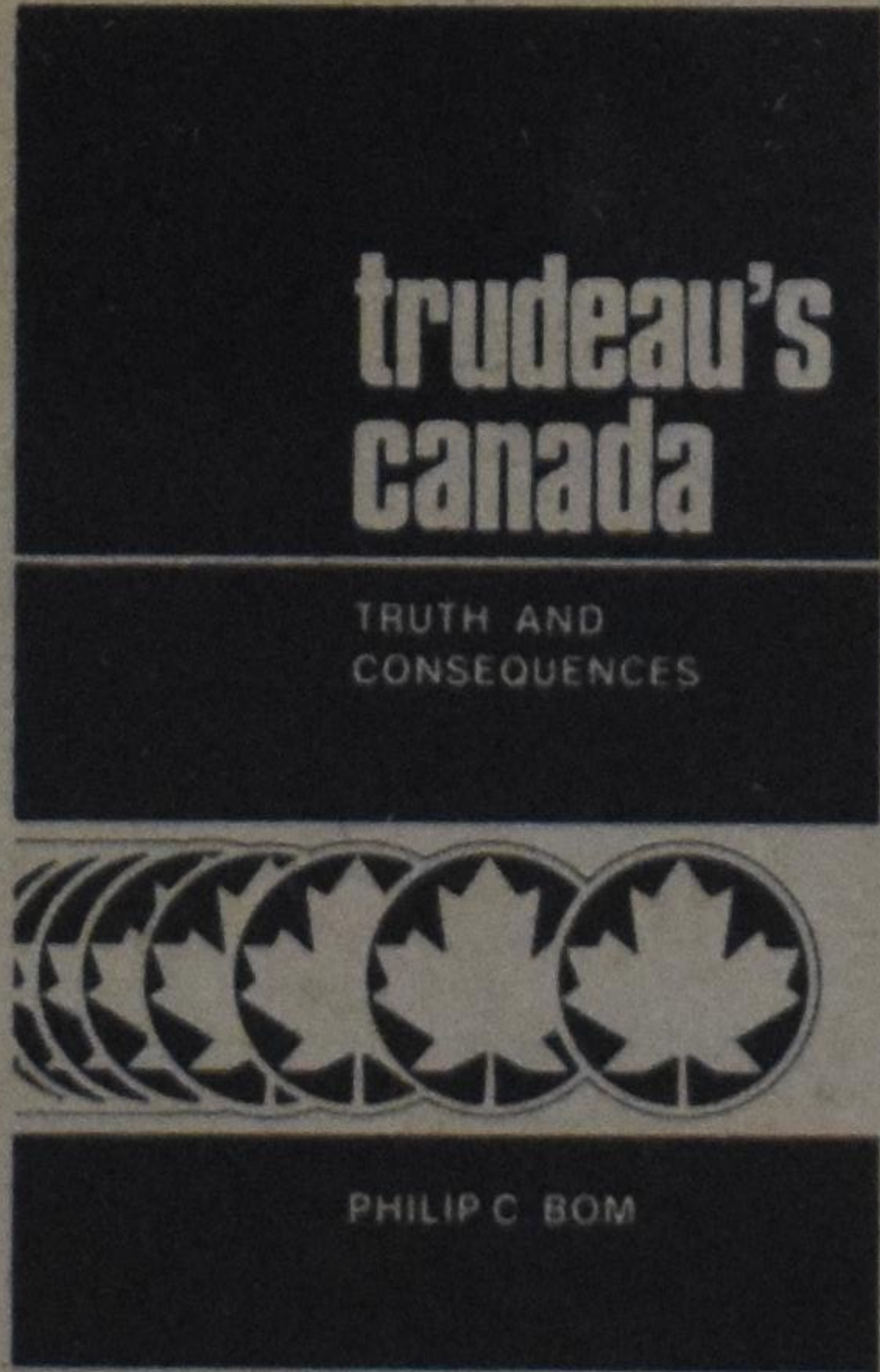
Mollenkott also brings out that God has characteristics especially to women. Her point is not that God is female, nor that God is literally a combination of male and female, but that He transcends all our limitations, including those of human sexuality. Both men and women are stereotyped, she states, and we should not worry if a boy is gentle or a girl has leadership qualities.

Then there is the ticklish chapter on Pauline contradictions and biblical inspiration. Mollenkott writes, let us then, courageously recognize that Paul's human limitations do crop up in his arguments undergirding female subordination, believing

that these inner conflicts were recorded for our instruction in righteousness by the inspiration of God. She treads dangerous ground here, and implies later on that the Bible at times records the human limitations of human beings who were the channels of God's Word to us. We should sift out which passages reflect the will of God for all times and places and which reflect human limitations.

Mollenkott fails to give practical examples as to how a marriage, with the wife working as the husband, would work out and what effect it would have on children. I would recommend the first half of the book. It is thought-provoking and well-written. The latter part I disagreed with and, unfortunately, made me doubt my enjoyment of the first half.

Trudeau's Canada \$3.25



Trudeau's Canada: Truth and Consequences provides a critical perspective on the Prime Minister's social philosophy and goals for Canada. It explains how his politics of confrontation has transformed not only Quebec, but also the Liberal party and Parliament.

The author, Philip Bom, analyzes issues such as Trudeau's commitment to federalism, language equality, and freedom of the press. The well-researched study clarifies the confusion concerning the Prime Minister's economics and his Just Society, as well as his industrial and international strategy for a new economic order.

The author includes from the facts he has gathered that Prime Minister Trudeau cannot be our national saviour, a role in which many have placed him.

- "Bom writes vividly...."
"You will find this analysis highly readable and informative...."
Professor John Redekop, chairman of political science at Wilfrid Laurier University
- "Everyone will be able to rewrite his own impression of Trudeau, but it will be done in a different way after having read this book." (Chacun pourra refaire "son" Trudeau; mais ce d'une facon differente apres avoir lu ce livre)."
Political science professor Gerard Bergeron of Laval University
- "It will alert all who [read it] to the political consequences of what will be Trudeau's Canada!"
Robert Thompson, former P.C. member of Parliament and presently professor of political science at Western College, Langley, B.C.

Books

Has science become master?

The Mythology of Science by R.J. Rushdoony; published by The Craig Press, 1967; 134 pp. Reviewed by Rev. J. Tuininga of Lethbridge, Alberta.

This book is evidently a conglomeration of various articles written at different times. There is some overlapping and repetition as a result. There are four appendices, two of which are book reviews previously published in the Westminster Theological Journal: A review of Lever's Creation & Evolution, and of Mixer's Evolution & Christian Thought Today. Fact is, the book deals more with the problem of creation and evolution than with science, and so the title is a bit misleading.

Rushdoony uses the word "myth" in connection with science because modern day science thinks it alone has the axiomatic truth by which to judge all reality. Since this is obviously not the case, it is a "myth." "The goal of the myth...has become the destruction of history and the enthronement of man as the new governor of the universe.

"The means used by man to accomplish the goal of his myth is magic. The purpose of magic is the total control by man over man, nature, and the supernatural" (p. 1). Instead of seeing man as God's Vice-gerent, and science as one of man's tools in the exercise of that task, "the essential goal of modern science is knowledge in order to have prediction, planning, and control." (p. 2). The author summarizes as follows: "Not only are all things possible with science, they are also planned for delivery. Sickness, disease and death shall be abolished. Poverty, crime and war shall be eliminated. Not only man but his world and weather shall be controlled. Life will be created, new organs, arms and legs grown. The universe will be explored and populated, and, when the sun dies, a new sun shall be created and set in the heavens by our new gods, the scientists." (p. 94).

The author quotes various scientists, and refers to several articles (mostly written in magazines) to prove his point. Though

at times I think the scientists themselves are merely speculating, and don't believe half of what they write, there is no doubt that science and technology today have become a power we can no longer control. It has become a monster that we can't handle; we have a tiger by the tail. Man is no longer its master, but its slave (as Prof. Van Riesen has pointed out at various times). It was Darwinism that gave a real impetus to the Renaissance mind: autonomous man with his autonomous reason. The world thus created is frightening indeed. It's the Tower of Babel attitude all over: "And this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them" (Gen. 11:6).

As I said, considerable time (several chapters) is spent on the creation-evolution theme. Here I'm afraid Rushdoony tends to read the Bible too much as a scientific account of the world, and not enough in the light of its specific purpose and intent. The author is also a bit too "Van Tilian" in his approach and critique to suit me. A real positive Christian alternative to the secular scientific method of today is lacking. The book nevertheless has merit. Perhaps the crucial question is (as asked by one scientist): Who will play God in the scientifically-controlled society of the future?

Evolution rejected

The Origin and Destiny of Man by Francis Nigel Lee, published by Presbyterian and Reformed Publishing Co., Nutley, N.J. 1974; pp. 119; price: \$2.95. It is available at Speelman's, Toronto. Reviewed by Rev. J.D. Tangelder.

Dr. Francis N. Lee, scholar in residence at the Christian Studies Center, Memphis, Tennessee, has given an excellent treatment of the five basic questions about man; 1. The origin of man; 2. The essence of man; 3. The plight of man; 4. The hope of man; 5. The destiny of man.

Dr. Lee was once a convinced evolutionist. He now calls evolu-

Bridging the gap between business and labour

Ethics in Business and Labor by J. Daniel Hess; published by Herald Press, Scottdale, Pennsylvania, 1977; pp. 85; price: \$2.95. Reviewed by Rev. J.D. Tangelder, lecturer at the Genevan Reformed Seminary, The Philippines.

Dr. Hess approaches his subject in a readily understood manner, from the viewpoint of both management and labour — working together to solve mutual problems. He sees life as a wholeness. The church should be as concerned about business practices as well as matters of faith. He says: "Christian people should discuss business and labor ethics with the same care as they discuss mission strategy or doctrinal statements." He sees a "schism between business and non-business people in the church." And he hopes that his little book will serve as a bridge between the two groups. Since the author is a Mennonite, he explores the tensions between labour and management from his Anabaptist-Mennonite tradition. He says: "We shall search through one particular heritage — the Anabaptist-Mennonite tradition. Readers who are not members of that tradition, are encouraged to let the Anabaptist-Mennonite experience spark reflections upon their own religious heritages." This is difficult to do if you are not well versed in

ana-baptist history.

Various solutions are offered to solve the tensions between labour and management. The Christian Labour Association of Canada is seen as one of the creative roads for Christians to consider. The author states: "The efforts of the Christian Labour Association of Canada should continue to stimulate thinking about employee-employer relationships."

Dr. Hess repeatedly appeals to Scriptural principles for the consideration of his position. This is excellent. But I do question his interpretation of "principalities and powers." He says: "While these references to the powers have in the past been linked with supernatural forces, modern biblical scholarship emphasizes an earth base which we might equate with political, sociological, economic, or other 'forces'." He refers to Dr. Hendrik Berkhof's Christ and the Powers as "an excellent study source in answering those questions" regarding "principalities and powers" as well as "thrones and dominions."

The view of Berkhof seems to gain more and more ground even within evangelical circles. I am compelled to disagree with this view. I believe that the problems of our century can only be understood in terms of the unusual activity of the devil and "the principalities and powers of darkness." Scripture makes it clear that we must think of the devil in a personal sense. The

devil and his hosts are behind the troubles of our day. The devil is "the prince of the power of the air." We wrestle against him and his followers (cf. Eph. 6: 10-13).

Dr. Martin Lloyd Jones asks in his book The Christian Warfare: "What is wrong with the nations that they should be building up armaments that are capable of destroying the whole world? What is the cause of the widespread immorality, and the collapse of the sanctities, that we are seeing all around us?" And he answers his own question by saying: "There are unseen 'rulers' who are manipulating world affairs. It is not just 'flesh and blood,' it is not just an occasional man who wants to make money out of vice and pornography, it is not just certain people who want to grow rich through owning places of evil and vice. No, they are but the instrument of the 'world rulers of this darkness.' We are not wrestling against men, says Paul, not against 'flesh and blood,' but we are wrestling against the unseen powers that are behind it all, the powers that really matter." (p. 63) I believe that this is the Biblical position.

Dr. Hess' book is a good study guide for those groups who want to bridge the gap between management and labour. The chapters are divided into purposes, essays, questions for discussion, followed by references for further study.

The joys of parenthood

Proud Parenthood by Joseph L. Felix; published by Abingdon, Nashville; hard cover, pp. 158, price: \$8.35. Reviewed by C. Farenhorst-Praamsma.

Children — blessings or burdens? Dr. Felix is a father of eight, and believes that children provide a constant source of self-fulfillment.

Parenthood, he states, is a constant challenge and many people cannot cope with all of the many situations it brings. "Instead of the image of perfection we look for in our children, we see a reflection of some of our most

troubling weaknesses. Because we have not been able to accept these characteristics in ourselves, their reflection interferes with full acceptance of our children." Dr. Felix expounds on this and shows parents how to handle their feelings (past and present) and act accordingly in dealing with their children in areas such as punishment and self-control.

Parenthood, Dr. Felix says, is a joy. With faith in God, a sense of humor and an overdose of love, it may be hectic and wild at times, but it is the most fulfilling experience life has to offer.

I found this interesting reading, although a bit male-oriented in examples used.

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"If I die before I wake..."



The King's College opens in 1979